

DEFENCE
OF
THE AUTHENTICITY
OF THE
BOOK OF DANIEL.

BY
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[EXTRACTED FROM "REMARKS ON THE PROPHETIC
VISIONS IN THE BOOK OF DANIEL."]



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M.DCCC.LII.

D E F E N C E

OF THE

AUTHENTICITY OF THE BOOK OF DANIEL.

THE common belief of those who maintain the divine authority of the Old Testament Scriptures (whether Jews or Christians), is, that the book of Daniel was really written by an actual prophet of God, who lived in Babylon during the seventy years' captivity; and that it records the visions given to king Nebuchadnezzar, and to the prophet himself, together with the interpretations which God gave to Daniel of the visions, as well as certain important historical narrations.

Such is the received opinion of those who believe in divine revelation; and this opinion (if mere opinion it be) has been held and maintained for two thousand years at least; so that if it be not true, there ought to be definite and unquestionable demonstration that such is the case.

In the third century we find that Porphyry, the Syrian of Bashan, *asserted* that this book was a forgery of the time of the Maccabees; so that it would be a production, not of Daniel in Babylon, B.C. 507-538, but of some unknown writer subsequent to B.C. 164. The assertions of Porphyry have often been repeated with various modifications; and they have of late been circulated in such forms as to render it of some importance to consider the subject pretty fully. Arguments have been advanced by two classes of persons—those who oppose revelation as such, and those who admit the revelation of God in many parts

of his Scripture, and yet deny that *this book* forms a genuine portion of such revelation.

It is to the latter class, or to those who may encounter their arguments, that I wish first to address myself in the following remarks; for although in many points the argument will apply (as I trust that I may show) to the thorough deniers and opposers of revelation in general, yet if such were the persons *especially* considered, the primary lines of proof might perhaps be carried to an extent that is needless in the general discussion of the present question. I assume that the New Testament is a divinely-bestowed and authentic communication of God's will and truth, and that its statements are therefore worthy of all reliance. *This* gives a ground of argument common to all who have not rejected simple and clear results of evidence: some of the other proofs to be advanced will apply equally to objectors in general.*

At the time when the Lord Jesus Christ taught on this earth amongst his own people, the Jews, that nation possessed a collection of books which they regarded as sacred, believing that they had been given of God to their fathers as an authoritative declaration of his holy will. We *know* as a fact what these books were: they were the same that we now have in the Old Testament, written (with the exception of the few and short Chaldee portions) in the Hebrew language. In proof of *what* the sacred books of the Jews were in our Lord's days, it might suffice to refer to the testimony of Josephus, the

* In proof that I do not shun the inquiry as to the grounds on which the books of the New Testament are received as genuine and authoritative, I may refer to my "Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament." BAGSTER and SONS, 1852.

contemporary of most of his apostles: that Jewish writer tells us what the Scriptures of his nation were, mentioning how they were divided (according to the then Jewish arrangement) into *twenty-two books*, of which he gives a particular description; we thus *know* that they answered to the *thirty-nine* books as they stand in our division,—the Apocrypha forming no part of this collection of sacred writings.

If, too, we take the Jews in their dispersions from the days of Titus, we find that, in whatever land they have been located, they have preserved the same collection of books, without addition or rejection, and have maintained their divine authority.

When we turn to the New Testament, we find that our Lord and his apostles refer to the Jewish Scriptures *as a collection*, and that they speak in the strongest manner as to their authority. This is amply proved by the references which they make to the *Scripture* as a collection, or to the *Scriptures* as the body of holy writings. Thus, our Lord met his adversaries with a citation, to which *He* added, “*The Scripture* cannot be broken” (Jno. x. 35). He appealed to the Old Testament in proof of his mission; “Search *the Scriptures*, . . . they are they which testify of me” (Jno. v. 39). He met the ignorant objections of the Sadducees with, “Ye do err, not knowing the *Scriptures*” (Mat. xxii. 29). He spoke of the Scriptures as so authoritative that they *must* be fulfilled (Mat. xxvi. 54). So, too, the apostles. St. Paul says, “Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of *the Scriptures*, might have hope” (Rom. xv. 4). He refers to the Old Testament as consisting of those *holy Scriptures* in which Timothy had been instructed,

and which, as being God's revelation, could make wise unto salvation, through faith which is in Christ Jesus. These Scriptures were "the oracles of God," which St. Paul teaches us (Rom. iii. 2) were *intrusted* to the Jews. *They* were the depositaries of the precious trust, and to know *what* were the writings contained in the collection, we have only to inquire *what* they held as such; for the collection is confirmed by all the sanction of our Lord and his apostles. This sanction, be it remembered, is not confined to mere dogmatic statements (though that would have been enough), but it extends also to the habitual *use* which they make of the statements of the Old Testament, on which they rest as being *unquestionable* authority. "The Holy Ghost saith," Heb. iii. 7, is followed by a citation from the 95th Psalm. We are taught in Heb. x. 15, that "the Holy Ghost is a witness to us, for after that *He* had said before,"—and then follow words from the prophecy of Jeremiah.

Thus, in direct statement, in allusion, and in practical use, do we find that the Son of God and his inspired servants have confirmed to us the collection of Jewish Scriptures, as being possessed of divine authority. If, then, we can show that any particular book formed part of that collection, it will be enough to satisfy fully a Christian inquirer: such an one will not be deterred by difficulties which an objector might raise, for he will know that such difficulties can in no way invalidate the truth of what our Lord has taught. This *general* ground might suffice with regard to Daniel or any other of the Old Testament books.

With regard to *Daniel*, however, we can go yet further in the way of explicit statement. Our Lord in his prophetic discourse to his disciples, in Mat. xxiv., says,

“When ye, therefore, shall see the abomination of desolation, *spoken of by Daniel the prophet*, stand in the holy place (whoso readeth let him understand)” (ver. 15). What can be more decisive than this reference? Christ mingles his own predictions with a citation from this book, referring to Daniel by name, and giving him the high designation of prophet. *This* is authority to us in our use and reception of this book; so that we may, on this ground *alone*, cast aside every difficulty and objection as things of no weight when compared with the declaration of the Son of God.

Besides this explicit statement, we find also in the New Testament frequent and clear allusions to the book of Daniel. Thus, in the discourse contained in Mat. xxiv., in which Christ distinctly uses the book of Daniel, He also (ver. 30) speaks of “the sign of the Son of Man in heaven,” and of those who “shall see *the Son of Man coming in the clouds of heaven*, with power and great glory.” In this the terms and statements of Daniel vii. 13, are adopted so as to embody them as part of our Lord’s teaching. So, too, in verse 21, in mentioning the time of unequalled tribulation, he plainly alluded to Dan. xii. 2.

On what ground did the high-priest and the council charge our Lord with blasphemy? *Because of his application of a prophecy of Daniel to Himself*. Jesus had answered (Mat. xxvii. 64), “Hereafter ye shall see *the Son of Man* sitting on the right-hand of power, and *coming in the clouds of heaven*.” Jesus and the Sanhedrim alike admitted the authority of the book of Daniel: only *they* charged Him with blasphemy in saying that *He* was “the Son of Man,” of whom these things were written: *this* they considered to be a sufficient ground for

condemning Him to death, and on the ground of this application of the passage in Daniel they did so condemn Him, saying, "He is guilty of death"; and thus they delivered Him to Pontius Pilate to be crucified.

It is needless to refer in detail to the allusions to the book of Daniel found in many parts of the New Testament; it is sufficient to state this as a fact, and to refer in a general way to the images and expressions with which the book of Revelation abounds, borrowed from Daniel.

I should have thought that the statements of our Lord and his apostles were sufficient on these points; they are so, I fully believe, for every simple-minded Christian who *rightly* reverences their authority; unhappily, however, such attempts have been made to invalidate this attestation, as call for a passing notice. It has been said, that our Lord and his apostles did no more in their allusions to Daniel, and in citing him by name, than express themselves according to the current opinion of the day:—that they intended no more than a kind of *argumentum ad hominem*, as addressing the Jews who owned the authority of Daniel, and that their words must be no more rested on in their literal force, than those of a philosopher should be, who expressed himself in popular language, and spoke of the sun as rising or setting,—words which in his mouth would not imply, that he believed the sun to move and the earth to be stationary.

Such is the *hinted doubt* by which some would invalidate the plain statements of the New Testament. I reply, *First*: That the direct statement of Christ, and the allusions made by Him and his apostles, go far beyond the use of a current opinion; for the book of Daniel is used as an *authority*, so as to show what *Christ Himself* regarded it to be.

Secondly: That the use of Daniel, so far from being introduced as any mere *argumentum ad hominem* addressed to unbelieving Jews, is most markedly found when the Lord's own disciples are the persons addressed,—persons whom He had to instruct by *truth*, not to confute: *Thirdly*: That any *argumentum ad hominem* not based on absolute *truth*, would be utterly inconsistent with the person, character, and mission of the Son of God; so that whatever ground He took, whether in teaching or in confutation, *his* having taken it is in itself a sufficient proof of its *truth*. *Fourthly*: That such an explanation of the use of Daniel shows an entire want of apprehension of the sanction which the New Testament writers give to the collected Scriptures of the Old Testament,—a sanction which would be meaningless if we had thus to limit it, and which must be taken in its full extent if words are in any sort the exponents of ideas. *Fifthly*: That the comparison of the statements of the New Testament in divine things, to those of a philosopher in matters of science, is wholly beside the mark: for he who says “the sun rises,” or “the sun sets,” deceives no one, and leads no one to suppose that he rejects the Copernican system: because he speaks not out of conformity to popular opinion or prejudice, but as using popular language, founded on the phenomena *as presented to the eye*. Whereas, our Lord spoke of facts of divine truth, as fully declaratory of *his own* judgment as those of a philosopher would be, when he *defined* the system of the universe which he believed to be true. If a teacher of natural philosophy spoke *approvingly* of the Cartesian theory of *Vortices*, would not this be taken as full evidence that he himself adhered to the theory, and did not admit the Newtonian law of gravitation? We might *far better*

suppose a Newtonian to adopt the language which clothed the notions of Des Cartes, and yet expect not to be misunderstood, than imagine that our Lord could have spoken of Daniel as a prophet, and have used his book authoritatively, unless He intended his words to be taken in their literal sense as giving this book his plenary sanction.

Besides, it is of importance to remember that our Lord, so far from accommodating Himself to any of the false notions and opinions which were current amongst the Jews, his countrymen, reproved them for the traditions which they had added to the word of God, and the false opinions which they had introduced: to suppose, then, that He used words which would sanction an opinion of theirs that Daniel was a prophet, unless this were truly the case, and unless his book were truly divine Scripture, is to introduce a thought utterly at variance with the whole character and course of our Lord's teaching and actions. How would He have said "*the Scripture* cannot be broken," if He had not only sanctioned others in their use of a spurious book as being holy Scripture, but had also so used it Himself? How could He in that solemn hour, when He was judged before the high-priest (in accordance with God's purpose that *one man* should die for "the children scattered abroad"), have taken his title and his attributes of glory from *this book*, unless He had *intended* his Church to be taught and guided by what He then said and did?

On these definite grounds may we hold fast the book of Daniel as being divinely-inspired Scripture,—a book to which our Lord has directed our especial attention, and from which He drew those statements of his divine attributes, and (yet unrevealed) glorious kingdom, which

were made the grounds of his condemnation by men. This species of absolute proof ought to carry a conviction of absolute certainty to the minds of all who acknowledge the divine authority of the New Testament.

While these proofs are conclusive, it is at the same time right to show, as a matter of fact, that the opinion that the book of Daniel was written in the Maccabean period is *per se* untenable. The proofs of this point are to be stated, not as though they *could* be needed to *confirm* the conclusions already arrived at on the highest possible authority, but simply to show how far removed are the theories of objectors from the facts of the case, and how such may be refuted even *on their own grounds*. This may disarm objections: it *might* lead opposers to see that the only *reasonable* ground which they can take on such a subject is the same which has been already reached on the authority of our Lord and his apostles.

It is certain that at the Christian era the book of Daniel was commonly received by the Jews as the prophecy of a servant of God in Babylon, written about five centuries and a half before. Of this the New Testament and Josephus are sufficient proofs. How fully the rulers of the Jews received it, is shown by their charge of *blasphemy* against our Lord for applying its terms to Himself. Had this book been one of doubtful authority or obscure origin, they could not have thus regarded the use which He made of its contents.

Had the *Jews*, then, any *proofs* that this book belonged to a period anterior to the Maccabean? Could this be shown irrespective of the revelation through our Lord Jesus Christ? The Jews most certainly *knew* that they were the depositaries of the Scripture of God, and thus

they would at once have rejected such a notion as that they had added a book, professedly containing divine revelations, to the sacred writings of Moses and the other prophets, when that book, so far from having been written by a prophet in the captivity, was of comparatively modern date. The Jews at the Christian era must have *known* whether Daniel pertained or not to the Maccabean period; for that age was not so far removed from the time of our Lord as to be sufficient to introduce uncertainty in a matter of such *public* importance and notoriety as the introduction and reception of a book as part of holy Scripture. Melancthon thus states the connection of the two periods,—“Simeon, who embraced Christ as an infant, saw, when a young man, the elders who had seen Judas Maccabæus.”* Had the book of Daniel, then, been a spurious composition of that age, it must have still been well known as a fact.

But we can go farther back: some time in the interval between the birth of our Lord and the days of Judas and his brethren, was written the first book of Maccabees, which has been transmitted to us in a Greek version.† In this we find the prophecy of Daniel used as a well-known and accredited book. In chap. i. 54, the writer

* “Simeon qui Christum infantem gestavit in sinu, vidit adolescens senes, qui Maccabæum viderant.”—(Cited in Hävernicks über Daniel, p. 390).

† That the first book of Maccabees was originally written in Hebrew, and that the Greek which we now have is a version, is learned from the direct evidence of Origen (in Euseb. H. E. vi. 25), and Jerome (Prologus Galeatus). I think that the endeavours to prove the Greek to be the original have been entire failures, and that it has been worse than useless to make any argument for the genuineness of Daniel depend on a supposed proof of this point.

The *internal* grounds for regarding the Greek copy of this book to be a translation are very strong. It must have been a very early version, and thus the use that it makes of the LXX. of Daniel, is a good proof of the early execution and reception of that version of this prophet.

says of Antiochus Epiphanes, that "he builded the *abomination of desolation* upon the altar,"—a use of Daniel as manifest as when we read similar words in the New Testament. In chap. ix. 27, the writer says, "There was great tribulation in Israel, such as was not from the time that no prophet appeared amongst them"; thus using a *phrase* and *thought* taken from Daniel xii. 1. In various places there are expressions in the Greek of the first book of Maccabees verbally identical with the real LXX. of Daniel; for instance, "and many shall fall down slain" (ix. 40, and elsewhere), is literally found in Dan. xi. 26, of that version.

Thus it is evident that the author of the first book of the Maccabees received Daniel as the inspired writing of the prophet in the captivity in Babylon: that he considered that various portions of it were fulfilled in the Maccabean age, is equally certain from the use which he makes of the book; and he clearly expected that these statements which he makes would be received by his readers, the Jews in general. Whatever, then, may be the time in which this author lived, the book of Daniel had *previously* obtained its currency as an accredited book.

If it had been a forgery of the days of the Maccabees, intended to encourage the Jews in their contentions with the Seleucidæ, would not this author have been aware of the fact? He shows a close acquaintaince with the events which he records, and even speaks of some of them so much in the way of allusion and mere indication, as to pre-suppose that, in the age in which he wrote, the events were yet familiar. And so they well might be; for when did this author live? He carries on the history to the death of Simon, the last-surviving

brother of Judas Maccabæus, B.C. 135; and then allude to some of the actions of his son and successor, John Hyrcanus, B.C. 135–107, referring for the rest to the book of his high-priesthood. Hence it seems as if John Hyrcanus was still alive when this author wrote, otherwise some allusion to his death and successor might have been expected.* We may thus, I believe, regard this book as older than B.C. 107. Those who think it more recent, consider that it was but a little subsequent to the death of John Hyrcanus; so that even on that supposition it belongs to a period but little removed from the Maccabean wars which it records.

Judas Maccabæus purged the Temple and instituted the Feast of Dedication (which our Lord vouchsafed to observe), B.C. 165,—that is but *fifty-eight* years prior to the death of John Hyrcanus: Simon, the survivor of the brethren, died B.C. 135, which leaves an interval of but *twenty-eight* years on to the time of the death of his son. Thus, if the book of Daniel were a Maccabean forgery, it must have been written but fifty-eight years, at the utmost, before the death of John Hyrcanus,—and must have come into general use and reception within twenty-

* Several parts of the book exhibit a different tone of thought from that which prevailed amongst the Jews after the Asmonean high-priestly princes had assumed the diadem and the kingly title. Thus, in ii. 57, Mattathias says, "David by his mercy obtained the inheritance of the throne of the kingdom for ever." Immediately after the death of John Hyrcanus, his descendants forgot that the *crown* of Israel could only belong to the house of David: his son Aristobulus (B.C. 107–6) assumed the name and diadem of king, and thus transmitted the title and power to his brother Alexander Jannæus (B.C. 106–79); the contentions of whose sons, Hyrcanus and Aristobulus II., led to the taking of Jerusalem by Pompey (B.C. 63), and to the rise of the Herodian family. The last of the Maccabean house who bore the kingly title was Antigonus, son of Aristobulus II. (B.C. 40–37), the great-grandson of John Hyrcanus: he was executed at Antioch, by order of Marcus Antonius, like a common malefactor, by the licitor's axe.

eight years of the death of the last of those brethren, while his son and other contemporaries were yet alive.

All this would present many difficulties to be solved, even if it were supported by evidence, which it is not. We should have to suppose that the Jews were exceedingly lax and careless as to what books they received as authoritative Scripture; whereas, the fact was notoriously the reverse: it was because of their adherence to Scripture that they suffered under the persecution of Antiochus. We should have to explain *how* the Jews in Jerusalem were persuaded by some unknown author that this book which he had written was an ancient work, and *how* it could have been thus introduced to their attention. There would be other difficulties behind; for there were still Jews in Babylonia (as well as in other countries) with whom those of the Holy Land had intercourse (as we see in Josephus) from time to time: how could *they* be brought to receive this book as an ancient prophecy, if it had indeed been a recent forgery?

The continued dissensions of the Pharisees and Sadducees sprung up in the days of John Hyrcanus (if not before): this division among the Jews was a guarantee against either party introducing any new book as a part of holy Scripture. If it were proved that the Sadducees received only the Pentateuch as authoritative, still they would have been a check on the Pharisees, if they had wished to add any fresh book of prophecy, which (on the *Maccabean* theory) Daniel would have been.

All the Maccabean theory of the origin of Daniel seems to me to arise from the notion that that age, and the period immediately succeeding, are times of which we know so little, that anything *might* then have occurred without our being able to prove the contrary.

But, in truth, we know the history of the Maccabean age with particular exactness; and what we know happens to supply distinct evidence on the very point in question. How can we imagine that within *twenty-eight* years (probably but *half* as long) all memory of facts was so utterly effaced, that a recent book passed current as an ancient prophecy?

We may well ask, How *could* this be? and especially so, when we remember what pains the Jews have taken to preserve in the *Feast of Dedication* the memory of the Maccabean deliverance. This feast connects the Jew of the present day with the deeds of Judas: how much more must it have done this while there were yet living the elders, in whose days these things had been wrought? The *thanksgiving* used still in this feast by the Jews appears itself to be a production of that very age; for it contains the expression, "Thou hast wrought for thy people Israel great salvation and deliverance, *as it is this day*,"—words only fitting a time when the fruits of the Maccabean struggle were still enjoyed by the people of the Jews as mercies in all their freshness.*

* In Mr. De Sola's translation of the Jewish prayers, the expression *בְּהַיּוֹם הַהוּא* is rendered, "on that day"—("thou didst work a great salvation and redemption for thy people Israel *on that day*"): this, however, is entirely contrary to the meaning and biblical use of the words.

This thanksgiving is thus apparently a production of that age,—used then, in our Lord's days, and still, in the commemorative Feast of Dedication. The beginning of the words then used is connected with a prefatory thanksgiving in daily use, in which various mercies are recounted:—

"[We will thank thee] for the signs, the deliverances, for the mighty acts, and for the salvations, and for the wonders, and for the consolations, which thou wroughtest for our fathers in those days and at this season.

"In the days of Mattathias the son of Johanan the high-priest [referring, probably, to Mattathias's *ancestor*, Johanan the father of Jaddua], the Asmonean and his sons, when the wicked kingdom of Greece stood up against thy people Israel, to cause them to forget thy law, and to transgress the statutes in which thou delightest: thou, in thy great mercies, didst stand up for them in the time of their trouble; thou didst plead

Thus the notion of objecting hypothetists, that the Maccabean period was one of such uncertainty, and that its events were so little remembered, that a spurious book might easily be received as genuine, is singularly at variance with the *facts* of the case. It was an epoch to which *peculiar* attention was directed, both at the time and in later ages. And be it remembered, that the period alleged to be so obscure, in which the book of Daniel was (according to the suppositions brought forward) introduced into general use, is limited to the sovereignty and high-priesthood of John Hyrcanus,—a period not greater than that from the death of Napoleon, at St. Helena, to the time when the supreme power in France had passed into the hands of his nephew. A comparison of this period with a similar space of time in our own days, makes us feel the futility of imagining that so small an interval was enough to envelope such a notorious fact as the reception or non-reception of a book of Scripture in obscurity.

Thus the first book of Maccabees is evidence to us of the completest kind, that the book of Daniel was, in the Maccabean age itself, received and used as being what it professed,—an authoritative revelation given to the prophet of God in Babylon.

their cause; thou didst vindicate their right; thou didst avenge their wrongs; thou didst deliver up the mighty ones into the hand of the weak, and multitudes into the hands of the few, and the wicked into the hand of the righteous, and the defiled into the hand of the pure, and the proud into the hand of those who upheld thy law. And thou didst make for thyself in thy world a great and holy name; and thou didst work great salvation and deliverance for thy people Israel, AS IT IS THIS DAY. And afterwards thy children entered into the oracle of thy house, and cleansed thy temple, and purged thy sanctuary, and lighted the lamps in the courts of thy holiness, and appointed these eight days with praise and with thanksgiving. As thou wroughtest signs and wonders for them, so will we give thanks to thy great name. Selah."

But we can go yet farther : the first book of Maccabees recognises the existence and common knowledge of the book of Daniel *prior* to the death of Antiochus Epiphanes, and the re-cleansing of the Temple. In chap. ii., it speaks of the death of Mattathias, the father of Judas, and his brethren, and how in that hour he gave a charge to his sons to be zealous for the Law of God : in doing this, he draws examples from the saints of the Old Testament,—Abraham, Joseph, Phinehas their ancestor, Joshua, Caleb, David, and Elijah who was zealous for the law, and was received up into heaven. He then continues—“*Ananias, Azarias, Misael, believing, were saved from the flame: Daniel in his simplicity was delivered from the mouth of the lions.* And thus understand in every generation, that all who hope in Him shall not be feeble. And fear ye not the words of a sinful man ; for his glory is for the dunghill and for worms. To-day he shall arise, and to-morrow he shall not be found ; for he shall return to his dust, and his thought perisheth”—(ver. 59–63).

It may be said that we have no certainty that the writer of this book has faithfully recorded the speech of the dying Mattathias : he may have put expressions into the mouth of the Asmonean patriarch, according to his own notions of the historical examples which might be suitably brought forward under the circumstances. Let this objection have its full weight ; and even then we see that the author of the book considered that, in B.C. 166 (not more than sixty years before he wrote), Daniel was a book of Scripture so well known, that examples might be taken from it to conclude a list which began with Genesis. He never would have put into the mouth of the dying priest sentiments and allusions alto

gether incongruous, and which must have been *known* to be such by those for whom he wrote.

It is, however, difficult to suppose that the speech of Mattathias is the invention of the author of the book : it is characterised by that gravity and sobriety of statement which seem to mark it as real history ; and this narrative was written, be it remembered, in the days of the grandson of the Asmonean patriarch.

Thus the first book of Maccabees supplies simple evidence that the prophecy of Daniel was a well-known and accredited document *prior* to the Maccabean days in which some would place it.

This might be considered as enough evidence : in common cases, if we find that a document has been accredited for being what it professes, so long, that memory or record can testify nothing to the contrary, then the document is received as bearing evidence of its own origin.

Did the Jews, prior to the Maccabean age, receive books which professed to contain holy Scripture lightly and unadvisedly ? Let the persecution of Antiochus, during which they so clung to the Law of Moses, bear witness to their adherence to their own Scriptures : let their conduct wherever found, in their dispersions, attest the same thing. They hold fast, and have held fast, the same collection of sacred books, to which they have added no others, even though they have introduced so many disfiguring traditions.

The book of Daniel professes to be written by Daniel in the captivity : it contains the mention of events which, if true, must have been of public notoriety amongst all the Jews in Babylon. Did *they* accredit Daniel as a prophet, and did they receive his book as a divine prophecy ? If

they did, then there is an end of the whole matter. But if the reception of the book of Daniel was a later thing, how did it take place? Was it *first* known and received by the Jews of Jerusalem, at an age subsequent to that of the prophet? If so, how did the Jews of the dispersions regard it? Did those of Babylonia condemn it or attest it? With Babylonia the returned exiles had habitual intercourse for ages;* and Jews of that region had much to do (as we see in the cases of Ezra and Nehemiah) with the reforms carried on amongst the returned Jews. Thus, if the book were first received in Babylon, it must have been by those who would at once check any forgery in the matter;—if in Jerusalem, then the Babylonian Jews would have been witnesses for or against its claims.

But, in fact, this leads the inquiry to the common grounds on which we prove the transmission of any ancient books or ancient monuments whatever. If any book is spoken of in the first place where it is mentioned as a known and authentic writing, the presumption is always considered to be in its favour, even though there is no prior *proof* of its existence. This presumption is considerably strengthened if the writing is mentioned as

* Thus, after Antigonus, the last Asmonean who united the Aaronic high-priesthood with that kingship which the family of David alone could claim, was ignominiously beheaded at Antioch, Herod (B.C. 36) bestowed the office of high-priest on Ananelus, an obscure priest whom he sent for from Babylon to receive the office (Josephus, Ant. Jud., lib. xv. 2, 3). This Ananelus was descended from the priests who had remained in the captivity; and it is evident that the Jews must have well known the circumstances, and even genealogies, of their brethren on the Euphrates; otherwise they would never have owned Ananelus—the descendant of those who had been deported five centuries and a half before. So far from objecting to the *appointment* of this priest from Babylon, the Jews objected to his subsequent deprivation. Thus the children of Israel in the different countries must have been well acquainted with the things that related to one another.

well known, and especially if it is spoken of under circumstances which incidentally *prove* this to be the case. A further corroboration is afforded if it is not the property of any individual merely, but of a *community* who guard it as an authoritative document: we then possess that sort of external evidence which leads us to examine the writing itself, and to see by whom it professes to be written, and when.

Having done this, if we find that it claims to proceed from an author, who would, from the circumstances of the case, be well known by the community who possess the writing, we have reasonable grounds for receiving it as being what it claims to be. The burden of proof, then, rests wholly on those who deny the authenticity.

And thus it is with the book of Daniel: it was received (as I have shown) in the Maccabean age, as a writing *previously* received, well known, and accredited; the persons in whose hands it was, were the Jews at large, who must have *known* that the appeals made in the first book of Maccabees, were to a publicly-accredited book of Scripture. Thus, in the *proper custody*, there was this book in existence, which must, according to all principles of historic proof, be admitted to give its own testimony, *quantum valeat*. It professes to be written by a prophet in Babylon, whose mission was connected with remarkable miracles: the community which received this book must have *known* from whence it came into their hands, and thus they must have known whether it possessed claims on their attention or not. And if no point of time can be assigned as that at which the Jews first received the book of this prophet posterior to his own age, we must embrace the conclusion that *from his own time* and onward they had always possessed it.

An ancient monument must always be allowed to speak for itself: if proof be required that it is ancient, let that be given, and then let the monument be listened to as to all that it has to say of its own origin; it is thus that we obtain many valuable points of historic evidence.

Thus, the inscription on the arch of Titus is,—

S E N A T V S
P O P V L V S Q V E . R O M A N V S
D I V O . T I T O . D I V I . V E S P A S I A N I . F .
V E S P A S I A N O . A U G U S T O .

and it is of deep interest to us, connected as it is with the destruction of Jerusalem, and with the carrying away of the holy vessels of the Temple, depicted on the edifice. We do not raise any question about fraud or deception;* we receive the evidence as trustworthy. We might find difficulty in *proving* that this arch is that erected in honour of Titus, in the same way that we might *prove* a contemporary event; but we take the *inscription itself*, standing on a public edifice, as proof of the fact;—and a good proof it is, not only as carrying moral conviction, but even as legal evidence.

It might be said that we know *traditionally* that this is the arch of Titus, and that thus all our belief is a *mere tradition*. “Tradition” is a term used in many senses:—if any one could prove *tradition of a fact*, then we should receive such a fact as undoubted; but if it means something vague and baseless, then it has nothing

* Are there, then, no forged inscriptions? Have no antiquaries been deceived by such means? Of course such impositions have been practised; but this *proves* the general principle of evidence, instead of invalidating it. If ancient inscriptions had not been admitted as carrying with them much weight of evidence, forgeries would not have been attempted. The existence of counterfeit coin proves that coins in general pass current as genuine.

to do with the matter. The common publicity of the fact that this is the arch of Titus, accords with the inscription, and the *publicity* of the inscription, from early ages, is a voucher for its correctness. If there be an accordant tradition, it is known to be true by the evidence of the monument itself; if there be a discordant tradition, the same evidence would cause it to be at once rejected.

Thus, with regard to a sepulchral monument a few miles north of Rome, seen by a traveller, on the Florence road, as he approaches the Tiber and the Milvian bridge (Ponte Molle); this monument is *habitually* pointed out as *the sepulchre of Nero*, and many who hear this in passing by, record it as a fact in their memories or their notebooks;—if, however, they read the inscription, they would at once see that it marks, in fact, the burial-place of Publius Vibius, and not of that Roman emperor who first stirred up persecution against the Christians. *Tradition* is here wholly in fault. Again, the name of *Temple of Concord*, was long applied to a ruin of which eight Ionic columns stand in the Roman Forum; but in recent years two inscriptions have been discovered which show that that name rightly belongs to another edifice of which the pavement alone remains. The discovery of these inscriptions, previously unknown, is considered to be a sufficient proof. So, too, in the case of the pillar standing in the midst of the Roman Forum, which was for ages “the nameless column with the buried base”; for there modern excavations have uncovered the base, and exhibited the inscription, showing that it was erected A.D. 608, in honour of the Emperor Phocas. It is thus that we arrive at certainty on historical facts, as transmitted or as discovered,—as previously believed or previously unguessed.

Exactly the same is it with regard to the transmission or *tradition* of ancient books. Many a work has come to light, and is received by all, simply on the grounds of *discovery*, and of the uncontradicted testimony which it bears to itself. Thus, in the last century, when Muratori discovered, in the Ambrosian library at Milan, a fragment in Latin on the canon of the New Testament, it was at once received as a genuine work of the second century: the nature of the case precluded imposture, and the incidental allusions proved the writer to have lived about A.D. 140. When there was discovered in the Bibliothèque du Roi, at Paris, a document relating to Ulphilas, the Gothic bishop and translator of the Scripture into that language, it was at once admitted as possessed of historic importance, as a genuine monument of the fourth century.*

If this is the case with regard to works previously unknown, how much more must it be so as to a writing received and possessed by a community? The *tradition* or transmission of a *book* which professes to be by a certain author, and which does not come forth to light from a secret hiding-place, but, at the first point at which it is mentioned in extant documents, was well and widely known, is the strongest evidence which the case admits, that the book is true in its profession,—that it is in fact the work of the author whose name it bears. To reject this testimony would be to adopt the wildest scepticism, and that with regard not only to Scripture, but also all

* See Waitz, *Ueber das Leben und die Lehre des Ulfila*. The document to which I have referred above, is written in the *margin* of the Latin MS., No. 594, in the Bibliothèque du Roi. Its discovery has served to correct many mistakes as to the date of the Gothic bishop, and as to many of his actions and the doctrines which he held. It is evidently the work of some contemporary of his.

the literary remains of antiquity. The argument may be summed up in a few words: books exist, professing to be the works of certain authors; they have been transmitted as such from ancient days; and thus the profession must either be true, or else we should have to account both for the existence of the books, and also for the false opinions which have obtained currency respecting them. We might as well doubt the genuineness of ancient inscribed edifices, as of books *thus transmitted*, which carry on their own face a certificate of their origin.

Thus may we take our stand at the Maccabean age, and look backward at the transmission of the book of Daniel. If not genuine, was it forged in the age immediately subsequent to that to which it professes to belong? If so, there were contemporary witnesses to prevent its reception by disproving its claims. Or, was it introduced in a later age? Then, it would have been impossible for the perpetrators of the fraud (if such a word may be here used even hypothetically), to persuade the Jews alike of Jerusalem, Babylon, and Alexandria, that *this* had been one of their sacred books from the time of Zerubbabel and the building of the second Temple.

When a book, at a given time, is *proved* to have been regarded as the work of a certain author, or as possessed of a great antiquity, otherwise undefined, we must look at *its own claims*, which in such circumstances possess a primary weight of evidence, just like that of a monumental inscription.

Thus the profession of the author of the book that he was *Daniel*—a prophet in the Babylonish captivity—is *primâ facie* proof that this is the fact; the *onus probandi* may be fairly thrown on those who would deny it. If this be not admitted, then we shall be guilty of treating

this book (well known by a community scattered through many lands), with less consideration than we bestow upon writings of whose origin and early reception we know scarcely anything.

He who would disprove the evidence of the author of the book, must either do so on internal grounds (and those not of mere surmise, but of a positive character), or else he must show that in some marvellous manner the Jews were led to accredit this book with its professed authorship and its exalted claims.

This is not a case like that of the book in the Apocrypha, called *Baruch*; which, although professing to be by Baruch, the companion of Jeremiah, never was accredited as such by the Jews, and can also be proved not to be such, on internal and unquestionable grounds. So that the same principles of transmissive evidence enable us to sift the claims which the inscribed title of a work may advance, and to accept or reject them as may be needful in arriving at the truth.

In looking back at the age when the author of *Daniel* professes to have lived, we find independent evidence that such a *name* and *person* were then known. In *Ezekiel*, chap. xiv., the name of *Daniel* is twice mentioned: in the communication of God to the prophet, He says, "when the land sinneth against me by trespassing grievously . . . though these three men, Noah, *Daniel*, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (verse 14, so also verse 20). It appears to be assumed that these three were *well-known* persons. Noah, found alone righteous in his generation, was one whose name and actions were familiar to every reader of Scripture: so

too Job, who was upright, so that there was none like him in the earth: the introduction of Daniel between the other two, is proof that there was at some earlier age, or else in the time of Ezekiel himself, a servant of God so called, of eminent holiness. He must, too, have been a *well-known* person, for such objects alone can be rightly used as standards of comparison. But we find no Daniel recorded in earlier ages; hence we must conclude that Ezekiel had one as a well-known contemporary. In chap. xxvii. of Ezekiel, we find *Daniel* again used as a standard of comparison. In verse 3, the Lord says to the "Prince of Tyrus," "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." Thus we find that the Daniel recognised in Ezekiel was pre-eminent in holiness, and also one to whom secret things were especially made known.

Thus, in or before the days when Daniel the writer professes to have lived, there was a well-known Daniel possessed of the *moral characteristics* of that prophet in chap. i., and *spiritually endowed*, as he is said to be, in chap. ii. And as no such *previous* Daniel is recorded, we must conclude that he belonged to the time of the captivity, so that the Daniel mentioned in Ezekiel, and Daniel the author of the book, are also professedly *of the same age*. But in Ezekiel's days we find no trace of any other Daniel, except the author. Thus, we have proof that there was an eminent Israelite called Daniel—a real, well-known person—with whom the author of the book identifies himself. The reception of the book of Daniel, by the Jews as a body, sanctions this identification: they must have known whether it was really written by this *well-known* person or not.

The *undesignedness* of the coincidence between Ezekiel and Daniel is shown by the former not speaking of Daniel as a *writer*, though indicating his character, and by his referring only to those things now found in his book, which are *earlier* in date than the time when Ezekiel wrote.

A reference to the Septuagint version of the Old Testament, and the place of Daniel in that translation, is needful, in order fully to investigate the subject; while, in so doing, it must be fully admitted that some of the obscurity which rests on the ancient versions in general, still broods over the LXX.

It is a demonstrated fact, that this version of the Old Testament was commenced before the year 285 B.C., and that whether *all* the books were executed about the same time, or at a considerable interval, yet that the work of translation went on until all the sacred books, received alike by the Jews of Jerusalem and Alexandria, were turned into Greek.

The mere fact that Daniel takes its place as part of this version, is an important point in the history of the transmission of the book. It shows how fully it must have been received by the Jewish community at large; and be it remembered that the separation of the Jews was an event long prior to the Maccabean times. Indeed, it is highly probable that the *version of Daniel* was anterior to that epoch; at all events, the translator of Ecclesiasticus (who lived on the latest supposition at that time) speaks of the books of Scripture in general as translated into Greek: he even notices the imperfections of the Greek version; and thus it is needless to consider

that the real LXX. of Daniel was a production of a subsequent time, on account of its being so defective as a translation.*

* We derive our knowledge of the authorship, etc., of Ecclesiasticus from the prologue of the Greek translator. He says that the book was written by Jesus, his grandfather, in Hebrew, and that he had turned it into Greek. There is one note of time from which we might draw a conclusion as to the age in which either the author or translator lived. He says, Ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεὶς εἰς Αἴγυπτον: this appears to have been in general translated, "For when I came into Egypt in the thirty-eighth year of Ptolemy Euergetes";—and, then, as the Egyptian king of that name reigned for but *twenty-five years*, B.C. 247—222, it has been supposed that Ptolemy Physcon (also called by some Euergetes) was intended, to whose reign the number of thirty-eight might (it has been supposed) be *adapted*. The actual *reign* of Ptolemy Physcon, after the death of his brother Ptolemy Philometor, in B.C. 145, lasted but *nineteen* years; unless, therefore, some other commencement of his reign be reckoned from, it will not meet the term of thirty-eight years: hence, the calculation has been made from B.C. 170, when Antiochus Epiphanes made Ptolemy Philometor prisoner, and the Alexandrians set up Physcon as king,—an event which led to many subsequent wars. In this manner the translator of Ecclesiasticus is supposed to refer to the year B.C. 132, being the fourteenth of Physcon's actual reign. The translator's grandfather, who wrote the book, has been placed about fifty years earlier.

But is the above rendering the simple meaning of the Greek sentence? Does it not rather signify, "When I came into Egypt in [ΜΥ] thirty-eighth year, in the reign of Euergetes"? Thus, De Wette in his translation, "Als ich nämlich in [meinem] acht und dreissigste Jahre unter der Regierung des Königs Evergetes nach Aegypten kam"—(in his "Einleitung," § 316, however, he says,—"Die Angabe des Lebensjahres weder deutlich noch passend ist"). This rendering certainly gives, what seems to me, the purport of the passage; and, if so, it is needless to place the translator under the reign of Physcon. Also, I very much doubt whether the years of this latter king were ever reckoned from 170 B.C.; so that this theory would not avoid the difficulty. I am thus inclined to believe that the book of Ecclesiasticus was translated in the reign of the king commonly known as Ptolemy Euergetes, B.C. 247—222; and that thus it was written about fifty years before, by one who had himself been contemporary with the high-priest, Simon the Just (B.C. 300—291), whom the author so commends (chap. 50).

In either case, the Greek version of "The Law, the Prophecies, and the other Books," had been executed prior to the translation of Ecclesiasticus, and the discrepancies between the Greek and the Hebrew original had attracted attention. On the one supposition this would be about B.C. 235, and even on the other it must have been anterior to B.C. 132.

That the high-priest, Simon, B.C. 300—291, was the one designated *the*

Had not Daniel been known as one of the collection of holy writings, it is inexplicable how it could have formed a part of this ancient version. It presents to us another channel of transmission.

An argument may be based on the imperfection of the Greek version of Daniel as found in the *real* LXX. (for which the Church at an early period substituted that of Theodotion); had Daniel been a *recent* book when the Greek translation of it was executed, how could we suppose that the meaning would have been so lost in the version? On the *Maccabean* theory, the original of Daniel, and the Greek translation, must have been separated at most by a *very short* interval, not nearly sufficient for its meaning and phraseology to have become antiquated.

There is a narration in Josephus (Ant. Jud. xi. 8) in which the book of Daniel is mentioned, the historic accuracy of which has been impugned by many, not on *positive* grounds, but simply on those of doubt and difficulty. He states that Alexander the Great paid a remarkable visit to Jerusalem, with the intention of severely punishing the people for adhering to their oath of fidelity to the last Darius,—that Jaddua, the high-priest, met him at the head of a procession,—that the

Just, and not the later Simon, B.C. 217—196, we have proof in two passages of Josephus:—Τελευτήσαντος Ὀνίου τοῦ ἀρχιερέως, ὁ παῖς αὐτοῦ Σίμων γίνεται διάδοχος, ὁ καὶ δίκαιος ἐπικληθείς, διὰ τε τὸ πρὸς τὸν θεὸν εὐσεβὲς καὶ τὸ πρὸς τοὺς ὁμοφύλους εὖνουν, Ant. Jud. xii. 2, 4 (p. 512, Ed. Hudson). Τελευτήσαντος γὰρ Ἐλεαζάρου, τὴν ἀρχιερωσύνην ὁ θεῖος αὐτοῦ Μανασσῆς ἔλαβε· μεθ' ὃν καταστρέψαντα τὸν βίον, Ὀνίας τὴν τιμὴν ἐδέξατο, Σίμωνος υἱὸς ὢν τοῦ δικαίου κληθέντος. xii. 4. 1 (p. 523).

This must be borne in mind, as the two high-priests of the name have been, it seems, confounded.

conqueror's wrath was averted, and that on his visit to the holy city, the prophecy of Daniel was shown him, which said that a Grecian monarch should overthrow Persia.

Whatever doubt or difficulty may be raised as to the historic truth of this narration in all its parts, still we have no reason to question that this was believed as a fact, in the first century, by the Jews; we know how remarkably Alexander favoured the Jews—a circumstance which must have had some cause or reason—and it is evident that the Jews in Josephus's days *believed* that Daniel was a book extant in the days of Alexander: this *belief* is all that I wish to press *absolutely*; for it shows that they must have *known* that it was a book long anterior to the days of Antiochus Epiphanes.

That Jaddua was a remarkable historic person, we have sufficient proof in the significant fact that with him the history of the Old Testament ends. The register of the priests and Levites, inserted in the twelfth chapter of Nehemiah, ends with him. In verses 10 and 11, the genealogy and succession of the high-priests after the captivity, run thus:—1. Jeshua; 2. Joiakim; 3. Elia-shib; 4. Joiada; 5. Jonathan (called Johanan, i.q. John, verse 22, the two names being of the same import:—from a younger son of this high-priest the Asmonean house seems to have sprang); 6. Jaddua.

I speak of this register as being *inserted* in the book of Nehemiah, not as intending to detract from its *authority* (for I believe it to be an integral part of holy Scripture), but simply because it was clearly not written by Nehemiah himself, who probably did not long survive the year B.C. 400 (if, indeed, he lived so long), and the high-priesthood of Jaddua is placed from B.C. 341–322, and

the date of Alexander having visited the Holy Land is B.C. 332.

It cannot be said that this register was introduced in order that it might pass as Nehemiah's; there is as little possibility of imposture, as there is in the addition of the last chapter of Deuteronomy, where Moses himself could not be supposed to be the writer. Such additions to the books of the Old Testament stand on the same ground as to their reception, as the books which are anonymous; we receive them as transmitted to us through the proper channel of custody as holy Scripture.

This duly-chronicled succession of high-priests, and of contemporary Levites, is a guard, up to that time, against the reception of Daniel, or any other book, if spurious, as part of holy Scripture: and Josephus shows that the Jews believed that Daniel was known and used by Jaddua himself.

Neh. xii. 22, also mentions Jaddua, and "the priests to the reign of Darius the Persian." This shows us the time to which this register carries us on, even to the days of Darius Codomannus, the last Persian king. It was to him that Jaddua had sworn allegiance, and thus he refused to break his oath, preferring rather to endure the displeasure of Alexander. "*Darius the Persian*" seems to be an expression thus used after the rule of Macedon had been set up; otherwise the designation has no such significance as it would have once had in those days when it was used in opposition to *Mede*.

The Jewish account is, that Simon the Just (the high-priest from B.C. 300-291) *closed the canon* of the Old Testament: if this means that he finished the books as transmitted in one collection, it may be probable as a fact; for that Simon the Just was the son of Onias, the

son of this Jaddua. If this account be a *tradition*, it is confirmed by the fact that the Old Testament mentions persons on to his age, and no farther: we are thus shown that the writing of any books of the Old Testament *ends* in his days, with the mention of the last Darius, and the high-priest Jaddua, his grandfather.

Such, then, is an outline of the external and transmissive proof of the genuineness of the book of Daniel: it will be seen that we possess these grounds of evidence *besides* what we learn authoritatively from the New Testament.

If the genuineness of an ancient book is attacked, it must be either on external or internal grounds. The grounds of disproof from the former *may* be satisfactory, but in general the external arguments *against* a book are negative; for they rest on the silence of those who may be expected to mention it. Of course, we have sometimes explicit early testimony that a book does not really proceed from the author whose name is attached to it; and in such a case the evidence is positive. In general, however, external counter-testimony is only *negative*: such and such writers do not mention a book, which they must have known, had it been then in being; hence there is a *presumption* against the book which one who defends it has to meet.

Internal grounds, however, may be wholly different; for the contents of a book may show that some claim has been advanced on its behalf, which is wholly untenable: for instance, a book may speak of its *alleged* author as already dead, or it may introduce the events and opinions of an age altogether more recent than his time: on *such* internal grounds we can at once reject the claims made

on behalf of such parts, at least, of the book. We may possess such external proof as to lead us to pause before we reject the book entirely, and to inquire whether the difficulties are really such as we have supposed, and whether the passages in which they occur are undoubtedly parts of the genuine text of the book.

In thus examining objections, we may find such contradictions, etc., running through the whole texture of the work, as to show that it *cannot* be genuine, and that its claims are *altogether* false.

Reference has been made above to the *Register* inserted in Nehemiah; this is a good illustration of the mode in which external evidence is not invalidated by facts contained in a book which, at first, might seem to contradict such testimony. When, however, any addition has been introduced into a book, *bonâ fide*, it is commonly so manifest as such, that none could imagine it to be part of the older work, and thus no confusion arises, either as to principles of evidence, or their application: just as the *Arch of Titus* (to which I have already referred as an illustration of *historic monuments*), which has been repaired in modern times, to preserve it from destruction; where the later stone-work is purposely so different from the ancient, that no one could confound them, even if there had not been a modern inscription recording the repairs.

These principles will apply not merely to *authorship*, but also to other claims advanced on behalf of any book: thus, the second book of Maccabees is said, by the Church of Rome, to be divinely-inspired Scripture, although the author disclaims any such authority (xv. 38) as plainly as words can be devised: I use this as an illustration of *internal disproof*.

The grounds on which the book of Daniel has been attacked are partly external, partly internal.

The *external* grounds are but few, and but little reliance can be placed on them; because the Jewish nation having no writings extant for some centuries subsequent to the time when the Old Testament books in general had been written, it can excite no surprise that allusions from writings cannot be brought forward in favour of Daniel or other Scripture books. This silence proves nothing and disproves nothing.

However, it has been said that the author of Ecclesiasticus knew nothing of the book of Daniel; because, in the place in which he recounts the writers of Scripture, he mentions the other prophets, but says not one word about Daniel.

This may *seem* to be an argument of some weight: let it, however, be examined. In the passage in question (chap. xlix.), Jesus the son of Sirach is not recounting the *writers* of his nation, but the famous men: he does not profess (as some have seemed to assume) to give a list of the books of the Old Testament. Let it be granted that he might well have mentioned Daniel amongst the other famous Israelites, but the argument will equally apply to Ezra, of whom he says not a word. Perhaps it may then be argued that he knew nothing of Ezra; but this is disproved from his mention of Nehemiah, in whose book the actions of Ezra are just as much spoken of as in that which bears his own name.

If any reliance be placed on the silence of Jesus the son of Sirach, it would go to disprove that any famous Daniel *ever existed*; whereas, we know from Ezekiel that there was such a Daniel; and Ezekiel, with his visions, is mentioned in Ecclesiasticus amongst the other prophets (xlix. 8).

Thus vain is it to rest on the negative argument drawn from this source.

Another external objection has been grounded on the place assigned to the book of Daniel in the Hebrew Bible; where it stands, not amongst the prophets, but in that part called by the Jews קְתוּבִים *K'thûvîm*, which commence with the Psalms and end with the Chronicles. The place of Daniel, there, is between Esther and Ezra. What bearing this argument has on the question is not very apparent to any one who regards these books as being, all of them, holy Scripture: it must be supposed (as it seems) that this place was one of less honour than among the prophets; and the Jews must be imagined to have placed Daniel there as a book of whose origin or authority they were in doubt. It is difficult to suppose that such arguments could be *seriously* alleged. It may be quite sufficient to remark that the *Psalms* stand in the same division of the collection,—that the Jews, at the Christian era (as witnessed by Josephus), considered Daniel as a super-eminent prophet,—that we do not know on what principle many parts of the collections of sacred writings were arranged,—and that Daniel stands, after all, in a by no means unnatural place, between other writings relating to the captivity,—and that his book is partly historical, partly prophetic.

This place of the book of Daniel in the collection of sacred writings *may* explain how Jesus the son of Sirach omits him when speaking of the other prophets.

Such are the slender external grounds of disproof. Will they avail anything when looked at *in themselves*? And will they not rather set off the fullness of the external evidence in favour of Daniel, by the marked contrast?

It is on *internal* grounds that the objectors really rest.

It will be needless for me to touch on several of these supposed grounds; for they relate but little to the book of Daniel itself, but rather to the subjective condition of mind on the part of those who object. Thus the *miracles* and *prophecies* are stated as grounds for rejecting the book! This is an argument, of course, against the truth of any such interpositions on the part of God. But how different are the miracles in Daniel from those recounted in Jewish legends! They stand in the same contrast as do the miracles in the Gospels to those in the apocryphal lives of Christ, and in the legends of saints.

It is said that the book contains such *historical errors* and *contradictions* as prove the writer to have lived at a later age. But what are the *grounds* on which such errors are alleged? Every fragment of ancient history bearing on Babylon is ransacked, and these doubtful accounts, which present but little agreement amongst themselves, are taken as sufficient for impugning this book.* And so, too, as to the statements of Daniel itself. For instance, it has been said that “the *second* year of the reign of Nebuchadnezzar” (chap. ii. 1) is altogether incorrect; since chap. i. 5 shows that *three years* and more had elapsed since king Nebuchadnezzar had taken Jerusalem. This shows that the *whole account* must be taken as *transmitted together*, and to the whole must the principle be applied, which I call *historic transmission*. By this term I mean, that the transmission of a document

* Those who thus impugn Daniel would often find it difficult to prove the genuineness and transmission of the very authors whom they quote against him. They have not balanced as they ought the evidence in favour of the authors whom they prefer, against that in favour of the book of Daniel, which they reject. This would have shown them that genuine ancient fragments have come down to us, and are received, on not a tithe of the evidence which authenticates Daniel.

containing difficulties makes the earliest receivers of the document, and the author himself, vouchers that the historic difficulties, so far from being real objections, show that those who were acquainted with the whole of the circumstances would know that they were no difficulties at all. I include the author as a witness, for he would at least know what he was writing; and thus, if possessed of ordinary intellectual powers, he would not go out of his way to *introduce* difficulties. It is true, that such things are often found in such forged writings as are wholly weak and absurd; but, in a book sensibly written, with ability and intelligence, like that of Daniel, it would be difficult to suppose that the author would introduce contradictions, just to puzzle the reader. The solution of the supposed difficulty seems to be, that Nebuchadnezzar first ruled jointly with his father Nabopolassar, and that his "second year" in Daniel ii. is dated from his sole sovereignty.*

In Daniel, we find Nebuchadnezzar as king of Babylon when the Jews were carried captives: his successor (as we learn from other Scriptures) was Evil-Merodach, and the last king of Babylon was Belshazzar, called in Daniel the son (meaning, as some think, grandson) of Nebuchadnezzar. Then came the rule of the Medes and Persians, Darius the Mede (Dan. vi.) possessing the kingdom, in which he was succeeded by Cyrus the Persian. This account of the Babylonian kings appears as if it was given by one who knew the facts; and yet any statement

* In criticism, it holds good as a sound canon, that difficulties connected with *dates* and *numbers* are not in themselves legitimate grounds for rejecting any document; because transcribers of *numbers* (just like modern compositors with regard to *figures*) were more habitually liable to err than in anything else. Few MSS. of any ancient work whatever are wholly free from errors in this particular.

in the fragments of profane historians which might seem to contradict it, has been advanced as a reason for rejecting Daniel. It is singular that Scripture statements should not be allowed to possess equal weight with those of profane historians. Why should we pay more implicit heed to Berosus and Abydenus* than to the author of the book of Daniel? But are the discrepancies real? Daniel does *not* say that other kings did not reign between Evil-Merodach and Belshazzar: indeed, he does not mention the former of these kings at all, although, *on any hypothesis*, he must have heard of him,—so vain is it to base an argument on the *silence* of Daniel. There may have been other and intermediate kings without one statement of this book being controverted even by implication. It would be needless to enter into a grave refutation of those who would make difficulties and objections out of the *names* which the kings bear in the book of Daniel: in Roman history, Mastarna and Servius Tullius are one and the same person; so, too, Caius

* BEROSUS was a Chaldean historian of the former part of the third century B.C. The fragments which we have of his writings are transmitted by means of citations in Josephus, and in the "Chronicon" of Eusebius (Josephus, Ant. Jud., Lib. I., cap. iii. 6, p. 12, Hudson; cap. viii. 2, p. 22; Lib. X., cap. xi. 1, p. 459; Cont. Apion. I., 19, 20, p. 1342—4. Euseb. Chron., Lib. I., cap. i. 2, 3; cap. ii. 1, 6; cap. iv. 2; cap. v. 4; cap. xi. 1, *seq.*).

ABYDENUS was a more recent writer than Berosus, and much less worthy of credit: the exaggeration in speaking of all Chaldean affairs is manifest enough in Berosus, but still more so in Abydenus. The fragments which we possess of this writer have been transmitted by Eusebius, in his "Præparatio Evangelica" and "Chronicon" (Præp. Evan. ix. 12, p. 414, d, Viger; ix. 14, p. 416, b; ix. 41, p. 456, d; Chron., Lib. I., cap. vi., vii., viii., ix., x., xii.).

Thus, the channels through which we know anything of the writings of these historians are simply Jewish and Christian: beyond this we know nothing of the contents of their works. This shows that it is a most arbitrary criticism (to use no stronger name) for any to employ the fragments of these historians, *when it is thought that they impugn the sacred narrative*, in preference to all writers who are in accordance with it.

Octavius, Caius Julius Cæsar Octavianus, and Augustus, are identical, as are Annius Verissimus and Marcus Antoninus, and so (to come to modern times) are Tamas Kouli Khan and Nadir Shah. What wonder, then, if Daniel, writing in Babylon, used the names by which sovereigns were best known there, even though they possessed other designations?

In truth, the allegations of historic difficulty connected with Daniel, though often stated as if they were strong, fall to pieces at the first touch; for they all rest almost entirely on the notion that we possess independent knowledge of the contemporary facts: a groundless assumption such as this ought to be allowed no weight in historical investigations,—nor would it, if *Scripture* were not arraigned at the bar of (so-called) *criticism*.

The time has been when the *silence* of profane historians has been used as an argument against *Scripture* in general, and against the book of Daniel in particular. Thus, it was once said, with a kind of boast, that HERODOTUS, “the father of history,” does not even mention Nebuchadnezzar; and thus it was insinuated that either he was a *mythic* person, or, at least, that the *Scripture* accounts of him, and his greatness and conquests, were fiction or exaggeration. Some have looked on the widespread ruins on the shores of the Euphrates, around Hillah, doubting or denying that the city to which they belonged had really risen to its greatness under that founder of the first monarchy of prophetic vision!

But it was reserved for our days that those heaps of ruins should be no longer mute and silent, but that from the sculptured stones of Egypt, from the buried palaces of Nineveh, and from the bricks of Babylon, there should arise a testimony to the fidelity of *Scripture*, in opposi-

tion to the opinions of men, or the ignorant assertions of profane writers.

Dr. YOUNG was led (shall I say, by a special interposition of divine Providence?) to discover, by means of the Rosetta stone, the letters of ancient Egypt, and thus to open the way for others to follow in reading the records of the Patriarchal ages. More recently, three have laboured in the Assyrian and Babylonian field; and thus, Colonel Rawlinson has deciphered the arrow-headed character, so long a mystery; while Dr. Layard has been busied in bringing to light the long-buried monuments of Nineveh, and Dr. Hincks has been a successful fellow-labourer in the investigation of results in reading inscriptions. All these discoveries have shown that the writers of holy Scripture must have been acquainted with *facts* which they state; for the same facts are, in many cases, told us on independent grounds, transmitted in contemporary records, though concealed for ages. These things cannot give the Christian *more certainty* than he had before, as to what is written in holy Scripture; it does, however, supply an argument which ought to convince the objector *that the writers of Scripture were, at least, possessed of an acquaintance with the historic facts to which they allude*. And yet it may be, that some will now believe in the ancient grandeur of Nineveh, because of Dr. Layard's discoveries, ignoring the fact that this greatness, in its *detail*, was *previously* taught fully in holy Scripture,—and there *alone*.

The plain of Babylon has one voice and one testimony: the *inscribed bricks*, used as they are for all edifices and for all purposes, still show whence they came; and they all tell *who* was the mighty monarch who raised the buildings of Babylon: the inscription on each is "*Nebuchadnezzar, son of Nabopolassar.*"

But Herodotus makes no mention of Nebuchadnezzar, and ascribes the glories of Babylon to others: let this teach caution in judging Scripture statements by what we find in profane historians. Had Scripture been composed of such materials as their narratives, we might have found an equal absence of knowledge on such points of history. We have sufficient data for adhering to what Scripture says (even if we could regard it as an ordinary book), when on historic points it seems to clash with profane writers.

All *now* admit the existence and might of Nebuchadnezzar, and yet Herodotus knew nothing about him or his actions: this is a simple *argument* to meet some of the false criticisms which are used to oppose Scripture by exalting other authorities.*

The allegations, then, of historical errors in Daniel, based on the *silence* of other authors (of whom scarcely one goes over the same ground), are worse than futile: they are not easy to combat, for they are as intangible as shadows on the wall. They are such points as the *names* of the kings mentioned in this book; the customs spoken of as existing; the time, etc., of Nebuchadnezzar's accession;—not *one* of which would be regarded as a serious difficulty (or as any difficulty at all) in the case of a profane historian.

One of these objections (and, I believe, far the strongest) may be noticed in detail. Daniel says that Belshazzar,

* How could Herodotus, who had visited Babylon, have been ignorant on such a point as the existence and greatness of Nebuchadnezzar? Perhaps his Babylonian informant had other interests than those of setting forth the grandeur of the extinct Chaldean dynasty. Thus, at Paris, strangers have been told by Bonapartists, that edifices of the old monarchy belong to the time of Napoleon, while Bourbonists have chosen to attribute monuments of the empire (such, for instance, as the church of the Madeleine) to the old race of monarchs.

the last Babylonian king, was *slain* on the night of his impious feast, and that Darius the Mede took the kingdom. On the contrary, Berosus and Abydenus both say that the last king, whom they call Naboneddus or Nabonedochus, was *not* killed, but that he had an honourable abode in Caramania assigned to him. To which shall we give credit? Berosus says that he surrendered *voluntarily* in Borsippa after the city of Babylon was taken; so that this account disconnects him altogether from the final catastrophe. Berosus and Abydenus give us the Chaldee account, in which the downfall of the monarchy was thus represented: the interval between the days of Cyrus and those of the Seleucidæ, was quite sufficient for a legend to assume this form; and now that the Persian sovereignty was fallen, it was but natural for those stories which related to the last of a preceding race to be revived. In fact, this narrative about an abode in Caramania for the king who had disappeared, is only the same in kind as the many similar legends which have been connected with fallen monarchs: witness the tales respecting Don Roderick, James IV., and Don Sebastian.

But it may be asked, How can this Babylonian account be *refuted*? Perhaps a direct *disproof* cannot be given: but here the two narrations stand; let them be judged between themselves. Had Daniel been a late book, how can we account for the writer not having inserted the later narration of Berosus and Abydenus? And if he gave a history differing from that current in Babylonia, how could we imagine that the Jews of that region would receive the narration as true? In fact, the two histories stand *on their own merits*; and thus, without pressing into our service the testimony of Xenophon, who says that the Babylonian king was killed, it may be

fairly put to the reader, whether he rejects the narrative of Daniel in favour of those who, *pro more*, soften and explain away what would be for the discredit of Babylon. Historic investigation would not hesitate in such a case. This is at least a proof that the historic parts of Daniel are wholly independent of the accounts which were current in later times.

One ground of objection to the book has been based on *Greek* words which it contains. These are found in the names of musical instruments, ch. iii. 5, etc.: *κίθαρς*, קִיתָרִס or קִיתָרִס; *σαμβύκη*, סַבְבָּךְ; *ψαλτήριον*, פְּסַנְתֵּרִיֹן; and *συμφωνία*, סוּמְפֹנְיָה. But what ground do these afford for questioning the date or authorship? The conclusion which I should draw from their occurrence, would simply be, that such musical instruments were then known in Babylon, as had been derived from the Greeks, and still retained their Greek names.

The fact of part of Daniel being written in Chaldee, and part in Hebrew, has been made an objection. This is most strange: the same thing is found in Ezra; and so it rather tells in favour of Daniel than the contrary.

So, too, the impurity of the Hebrew: had the language been such as is found in Isaiah, no doubt that an objection would have been raised from the *purity* of the language being such as a Jew in Babylon could not be expected to use.

An objection has been raised from Dan. ix. 2, where the writer says, "I Daniel understood *by books*"; it has been alleged that the writer evidently means by the phrase *by the books* בְּסִפְרִים, the Old Testament as a collection, and therefore he must have lived later than "the closing of the canon." If this objection has any meaning, it shows that the writer of Daniel was demented;

for it is evident that he intended his book to be received as part of holy Scripture. But "the books" is not the Jewish designation of the Old Testament, but "the writings." And, further, סֵפֶר, *a book*, in the *plural*, commonly means *a letter*; the only places where it is otherwise rendered are Ec. xii. 12, "books," Jer. xxxii. 14, "evidences," and this passage in Dan. ix. Elsewhere (and it occurs eighteen times), it is always translated in our version quite correctly, *a letter*, or *letters*. The reference in Daniel ix. 2 is assuredly to the letter mentioned in Jeremiah xxix. 10.

Objections arising from opposition to doctrinal statements I pass by, for they have no further weight than is due to the *doctrinal subjectivity* of the objector. Of course a contemner of the dogmatic teaching of Scripture thinks that to be a sufficient ground for rejecting the books which contain it.*

* There is a wide-spread latitudinarianism of thought, calling itself *enlightenment* and *liberality*, which contemns the positive teaching of Scripture, as though it were antiquated bigotry. Hence the dislike, often avowed and still more frequently felt, of all the doctrinal statements of Christ and his apostles, as to the condition of man as a *lost* sinner, and of the *ONLY* way of deliverance in virtue of the merits of Christ applied to the soul through faith. The stern reality of God's wrath against sin is rejected, and the soul-reviving truth of the grace shown in the cross of Christ does not find its true place. Objectors to dogmatic truth in Scripture profess to recognise *the divine* in man, wherever found, irrespective of all forms of belief. Thus, the maintenance of revelation as giving us *absolute truth* which condemns, as not of God, all false religions, becomes in this point of view narrow-minded intolerance. Thus, the God of revelation is cast off, and all that remains is some idea of vague worship to "Jehovah, Jove, or Lord" of Pope's "Universal Prayer";—*universal* indeed; for it is just the religion for man who believes not in the blood of Christ, and forms his ideas of "Nature's God," and of human actions, from his own corrupt heart,—denying (as a verse of that prayer, often omitted, expresses it)—

"That Nature's God can e'er condemn
What Nature's self inspires."

If we sit in judgment on God's revealed truth, what place is there at which we can pause in our downward course?

It may be needful to assure the reader that these objections, trivial as they are, have actually been brought forward as if they were weighty and conclusive,—as if they would be admitted for one moment as sufficient for rejecting any ancient writing whatever. It really seems as if an endeavour were made to compensate in the *number* of accusations for their individual weakness. Opposers seem to have acted on the principle which weighs with vulgar minds, *vitupera fortiter, aliquid adhærebit*: if much is said on a subject, or in accusation of any person or thing, it seems to such as if there must be something in the charges, or else so *many* could not be brought. Such principles are utterly at variance with critical truth and mental rectitude.

But, it is added, that the *prophecies* in Daniel prove the book to be a forgery. How can this be? Because (it is answered) they give a clear and distinct history on to the time of Antiochus Epiphanes, and then fail entirely. This argument rests, then, on the subjective mode in which the objector understands the prophecies. Some have shown their supposed critical acumen, by even pointing out in what parts of the Maccabean age the different sections of Daniel were written; so that it has been said that chapters i. to vi. were written while Antiochus Epiphanes had suppressed the Jewish worship, and his abominable idol was yet standing, and that the rest of the book was written when Judas Maccabæus had purged the Temple! And all this without one tittle of evidence! To affirm that this book belongs to the Maccabean age, shows a sufficient boldness of *assertion*, but this minuteness goes farther still. I cannot but regard it as an instructive proof of the consequences of *rejecting evidence*, that such opinions are advanced, and we are

told that they are worthy of reception *without* evidence. Suppose we were to reject *history* (that for instance of the last sixty years), and account for the present condition of things, politically and morally, from our own subjective ideas of what is fitting and probable.

I do not now discuss the interpretation of Daniel up to the time of Antiochus Epiphanes; but this assumed theory is overturned at once and sufficiently by two parts of Daniel.

1st. He prophesies that there should arise four great monarchies; and he says himself that Babylon was the first of these, and the Medo-Persian the second; and that this second would be subverted by the first king of Greece, and that then a fourth would rise. It might be plain, in the Maccabean days, that the Roman power was rising into supremacy; but still *it was not a monarchy*, and even its supremacy, as an ultimate thing, was still very problematical. He further prophesies that no other earthly kingdom would subvert this fourth, but that it would divide into parts. All this has been accomplished. The Roman state became a monarchy; it subverted the subsisting parts of the Grecian sovereignty; but no *fifth* great earthly monarchy has arisen, though repeatedly attempted; as, for instance, by Charlemagne, by Charles V., and in our day by Napoleon. How could an impostor, a pseudo-Daniel of the days of the Maccabees, know all this?

2nd. He foretells the time when Messiah the Prince should arise, as dated from a certain decree: now, at the time foretold the Messiah did come; he also foretold that Messiah should be cut off; this, too, was accomplished; he then speaks of the destruction of the city, which also took place.

These two predictions, involving many points, are sufficient to show, 1st., that Daniel was a true prophet; and, 2nd., that it is not correct to make the death of Antiochus the last point of definite prediction in the book.

As, then, Daniel *was* a prophet of post-Maccabean events, as proved by this twofold testimony, why not admit that the antecedent occurrences, spoken of in the form of predictions, are also prophecies? Why not believe this prophet when he speaks of the time when he wrote, and the place where? Why suppose that truth and imposture are most mystically combined?

Thus, then, do the arguments against the authenticity of Daniel, whether drawn from external facts or from internal statements, fail in impugning the evidence that this book was an ancient Jewish writing, known and received as authoritative from before the Maccabean times. The investigations of these arguments have, however, not a mere *negative* value, for they lead us to the *internal* proofs of the genuineness of the book.

A strong evidence of this kind has just been given:— I shall not elaborate others in their detail, but I will give the *heads of argument*, which might be dwelt on at great length, in proof that in the book of Daniel we have to do with that which has proceeded from no forger's hand.*

1. The names of kings are so introduced as to appear

* The reader will of course see that, in specifying this mode of proof, I refer to the manner in which Archdeacon Paley, in his "*Horæ Paulinæ*," demonstrated the truth of the history in the Acts, and the genuineness of St. Paul's Epistles.

The *undesigned coincidence* between Daniel and Ezekiel has been pointed out above.

as if the account proceeded from one who was familiar with the subject, and who did not consider explanations of *who* persons were, and of historic connections, to be necessary. All these things seem to exhibit a contemporary writer, whose book was primarily intended for contemporaries.

2. A forger would have been but little likely to commence his book with an account of an expedition of Nebuchadnezzar, "in the third year of Jehoiakim," which cannot, without difficulty, be identified with any invasion of which we know from other sources. To give this introduction, was only *natural* on the part of the *real* Daniel.

3. A forger in the Maccabean age would hardly have stated (i. 7) that Daniel and his companions received and bore names taken from the *idols* of Babylon.

4. The omission of any *reason* being stated why "the portion of the king's meat" (i. 8) would defile, is what could not have been expected from a pseudo-Daniel.

5. The date at the beginning of chap. ii. can only be accounted for, standing as it does without explanation, on the supposition that all was clear to the writer, and the original readers, from *their* knowledge of the circumstances.

6. In this chapter we are not told how it was that Daniel and his fellows were not brought before the king with the other wise men of Babylon, when yet they were sought for to be destroyed with them. Had not this proceeded from the genuine Daniel, more pragmatism might have been expected.

7. So, too, in chap. iii., *Daniel* does not appear on the scene at all. Had the book been forged *with a purpose*, this surely would not have been the case.

8. Also, in case of such forgery, it would be, at least, remarkable that the three who were cast into the furnace disappear from the scene, and that this deliverance was not made the basis of a further history.

9. In chap. iv., Daniel was not called on to interpret the king's dream, until after the others had failed; and yet in chap. ii., he only had been able, in a similar case, to reveal what the king needed. This looks more like historic truth, leaving many things unexplained, than a mere product of imagination.

10. Chap. v. is remarkable for the points in which it accords with the accounts subsequently current, and for the particulars in which it contradicts them. There is no explanation who Belshazzar is, or to whom he succeeded; the reigns of Evil-Merodach (B.C. 562-560), his brother-in-law Neriglissor (B.C. 559-556), and Laborasorarchod (nine months), are passed by, and then this *last* king is introduced by a name wholly different from that which he bears in profane historians. His origin, too, is here boldly stated as being the son (or descendant) of Nebuchadnezzar; while some profane historians represent him as not allied to the royal house: would a forger have *contradicted* the accounts current in his days in so marked a manner?

11. So, too, as to the *death* of this last king, which this chapter distinctly states: would a writer of a supposititious book have introduced this, so as to differ from Berosus and Abydenus? Would he have gone out of his way to invent a contradiction?

12. It would be remarkable to find a Median Darius spoken of as ruling in Babylon,—a reign almost unknown to profane history,—unless the book was genuine and contemporary.

13. So, too, as to the promotion of Daniel, *a Jew*, and one who had been high in favour with the destroyed dynasty.

14. Daniel was first of the three presidents, and yet in the history, as it stands, Darius receives the presidents and princes *without* Daniel, and puts forth a decree as coming from them unitedly, of which Daniel had not heard. This does not look like a planned fiction.

15. Daniel, in chap. viii. 2, says, "I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam." He does not explicitly state whether he was there personally or in vision. Difficulties have been drawn from this verse, as to whether Elam was at all under the rule of Belshazzar, and thus whether Daniel could have been there personally; also, it has been questioned whether Shushan (Susa) was built at that time. Are these difficulties marks of authenticity or of imposture?—of authenticity which leaves points to be understood by the reader, or of imposture, which naturally would *avoid* stating anything, without explanation, to which objection could be made?

16. Chap. ix. contains Daniel's prayer for the restoration of his people: chap. x. commences with the *third* year of Cyrus; and yet not a word do we find about the restoration of Daniel's people, in the first year of Cyrus, in answer to his prayer. This *silence*, as to a leading fact, argues the real Daniel, and not an impostor.

17. The mention of superhuman powers, called the prince of Persia and the prince of Grecia, in chapters x. and xi., without explanation, is an indication of the absence of all fraudulent design. We are inclined to ask who and what they were. These powers are able to

hinder the angel of God (or at least are *permitted* to do so) for a time; and that in a book which so specially sets forth the supremacy and omnipotence of the God of Israel. This has not the mark of a book constructed for a purpose by an ingenious impostor.

These are *some* of the *internal* points which might be made the basis of lengthened argument. The particular passages might be greatly multiplied, and the combined force of this kind of evidence would show, that *if* the external testimony to the genuineness of Daniel be not true, then the book presents phenomena wholly inexplicable—difficulties to be accounted for, which vanish when the truth of the received account is admitted, in accordance with the external evidence that the book was written by Daniel in the captivity.

The book of Daniel has been transmitted to us as *one* work: the additions in the Apocrypha form no part of the volume to which the transmissional evidence applies: they have not come to us from what might be technically termed the *proper custody*; and external and internal grounds alike demand that we should reject them as spurious legends. Not so the Hebrew and Chaldee book.* Some, however, have sought to *divide* this, and thus to reject the first six chapters as an accretion. As a ground for this remarkable and uncritical mode of treating an ancient book, it has been said that Christ and his apostles do not, by citation, sanction the former half of Daniel. Certainly, if this had been *true*, and if the canon of criticism, thus asserted, were sound, we could

* The apocryphal additions to Daniel have not come down to us in Hebrew, or as part of the Jewish Scriptures. They are thus destitute of all transmissional evidence. Internally they contain such statements and contradictions as show their spurious origin.

prove the genuineness of scarcely any ancient book whatever by external testimonies. Who can expect that, in citing a book, it must be done by making quotations from *every* part? The citation of *passages*, and the *diplomatic transmission* of the united whole, is sufficient. Before an objection can be grounded on the silence of Christ and the apostles, it must first be shown that Daniel was *not* at that time a united book: if not, then the citation of part is a sanction of the whole.

But is it *true* that our Lord and his apostles have given us no proof of their acquaintance with the former half of Daniel? In Mat. xxi. 44, Jesus says, "Whosoever shall fall on this stone shall be broken: *but on whomsoever it shall fall, it will grind him to powder.*" What is this last clause but an allusion of the plainest kind to Dan. ii. 34, 35? Indeed, unless we saw that it was taken from the prophet, the words would be enigmatical. Thus, our Lord knew, used, and sanctioned the former half of Daniel.

In Heb. xi., we have the enumeration of those who had obtained a good report through faith; amongst others, we read, in ver. 33, 34, of those "who stopped the mouths of lions, quenched the violence of fire." Does not this indubitably refer to Daniel in the lions' den (chap. vi.), and to his three companions in the fiery furnace (chap. iii.)? This, then, is a proof of the use of the former half of the book. But, it may be objected, what *sanction* of its authority does such an allusion prove? Do not the words of the next verse, "others were tortured, not accepting deliverance, that they might obtain a better resurrection," refer to the second book of Maccabees? and might not this ground of allusion (if sound) be applied to both books equally?

It seems to me that this passage does refer to the narrative in the second book of Maccabees, where (in chap. vii.) the account is given of the seven brethren and their mother, put to death by Antiochus. The second of the brethren (ver. 9) says to the king, "Thou, O accursed one, takest away from us this present life, but the King of the Universe will raise us up, who have died for his laws, to life again for ever." The fourth brother says (ver. 14), "To be put to death by men, is to be chosen to look onward for the hopes which are of God, to be raised up again by Him; but for thee there is no resurrection to life."*

Thus does the Epistle to the Hebrews recognise the existence of the Maccabean narrative: are we, then, to make *more* of the mode in which it refers to Daniel? I reply unhesitatingly, *yes*; and for this simple reason,—Daniel is a book which *claims to be a divine revelation*, an allusion, therefore, to it *sanctions that claim*; whereas the second book of Maccabees *expressly disclaims* inspiration and authority; an allusion to it, therefore, could not put it on a different ground to that which it thus takes. The case is just as if I were, in the same sentence, to quote from Scripture and from some Christian writer; the knowledge which the reader possesses would hinder his making any mistake. I cannot but regard it as a thing ordered by the providence of God, that the writer of the second of Maccabees should disclaim inspiration and authority; for *this* prevents our making the mistake of supposing that the book is sanctioned as divine in the New Testament.

* Perhaps some of these expressions are taken from Dan. xii. 2; if so, it is another proof that the Jews considered that the book of Daniel was known and used in the beginning of the Maccabean age.

It is the more important to give the proofs of the general sanction which the book of Daniel has in the New Testament, because the form of opposition to its authority, with which we may have the most to do in this country, is in the way of *partial attack*. The New Testament, then, *distinctly* sanctions chapters ii., iii., vi., vii., and xi., besides containing many allusions to the general phraseology: who then can refuse to receive the entire book without first casting aside the whole of the New Testament?*

* We may, in this country, be in more danger from the theory which treats the book of Daniel as if it were spurious in part, and perhaps genuine as to the rest, from the manner in which such a notion has been widely circulated in a statement of the late Dr. Arnold.

He says:—"I have long thought that the greater part of the book of Daniel is most certainly a very late work, of the time of the Maccabees; and the pretended prophecy about the kings of Grecia and Persia, and of the North and South, is mere history, like the poetical prophecies in Virgil and elsewhere. In fact, you can trace distinctly the date when it was written, because the events, up to the date, are given with historical minuteness, totally unlike the character of real prophecy; and beyond that date all is imaginary. . . . The self-same criticism which has established the authenticity of St. John's Gospel against all questionings, does, I think, equally prove the non-authenticity of great part of Daniel; that there may be genuine fragments in it, is very likely"—("Life," vol. ii., p. 195, 5th edition). On this passage, Mr. Pratten observes (Preface to "Hengstenberg on the Genuineness of Daniel"),—"It is surely not desirable that such a statement should go forth, sanctioned by a name of no ordinary piety, candour, and judgment, without some attempt to rescue the credit of a book of reputed holy Scripture. . . . One circumstance is worthy of being noticed,—that these objections appear to have arisen primarily from a previous dogmatic view. Just before the passage quoted, it is said, in reference to his 'Sermons on Prophecy,' 'the points in particular, on which I did not wish to enter, if I could help it, but which very likely I shall be forced to touch on, relate to the latter chapters of Daniel, *which, if genuine, would be a clear exception to my canon of interpretation*, as there can be no reasonable spiritual meaning made out of the kings of the North and South.'"

It is well to see that Dr. Arnold's judgment was formed on grounds of personal feeling, and in order to uphold his own subjective opinions as to what prophecy *ought* to be, and not on any basis of Scripture authority or of critical evidence. True criticism would alike uphold the authority of

I have, then, considered the objections made to the genuineness of this book, and have put them in contrast with the evidence in its favour; and thus the conclusion drawn on grounds of merely historic criticism, such as may be applied to any ancient book, are, that so far from being written in the Maccabean age, it was then known and received as a book long accredited as being what it professes to be,—the work of the contemporary of Nebuchadnezzar and Cyrus,—that its transmission is duly vouched for,—and that the objections, whether separately or unitedly, cannot invalidate one of the proved points. The line of external evidence (in full accordance with which is the internal) is such as would accredit any writing of antiquity; such is the evidence (to use the words of Augustine), *ut hinc dubitare dementis sit*, that to doubt would be to act the part of a madman.

Thus, as a mere historical investigation, we may be

St. John's Gospel and of Daniel; as to the latter, it is instructive to see how entirely Dr. Arnold passes by the sanction which it receives from our Lord Himself: had he remembered this, he would, I believe, have seen that his own subjective ideas must be rejected.

In reading Dr. Arnold's "Life," it seems evident that two defects in his system of opinions led to incorrect conclusions: 1st., a want of due apprehension of the *entire* corruption of human nature, so that he felt disappointment that *training* would not amend its defects: and 2nd., an insufficient reverence for the plenary *authority* of Scripture. Had things been otherwise, his expectations would not have been so continually frustrated and disappointed. I lament deeply these defects in his system: they are, I think, instructively connected with his rejection of Daniel—a book which would have modified his subjective opinions. It would be well if others in their admiration for the character and estimable qualities of Dr. Arnold would inquire, "What were the *grounds* of his assertions respecting Daniel?" instead of saying (as they often have done), "If so excellent and learned a person as Dr. Arnold did not own the authenticity of Daniel, *he must have had good reasons* for rejecting it."

If an opinion is stated, *without any reason being assigned*, it carries with many a far greater weight than if *reasons* were given: in the latter case, the reasons for the opinion are judged; in the former, the opinion seems to depend on some ground of unknown and indefinite importance.

fully satisfied with the evidence: the believer in the New Testament, however, goes farther, for he knows that Christ and his apostles have given a sanction far beyond all human testimony: he will not, however, undervalue the historic proofs, for they enable him to answer the doubts of inquirers, and to remove difficulties from the way of others. The historic evidence will be to him a manifest example of the absolute accuracy of all that the New Testament teaches: all that we learn thence *must* be true; and all oppositions, direct or indirect, must sooner or later show the weakness of those who engage in them.

Here, then, I might conclude; for I have proved the point under discussion, both on historic grounds, which sufficiently meet the understanding, and on the authority of revelation, which is binding on the conscience. But there is one other theory to consider; it is, that Daniel is indeed a divine book, rightly used as an authority in the New Testament; but that it was given forth, not to a prophet in Babylon, but to an inspired prophet in the days of the Maccabees.

Thus it has been said, that it may rightly be used as holy Scripture, and that the sanction of the New Testament must be allowed its full force. Why (it has been asked) should it be thought unworthy of God thus to instruct his people in Maccabean times?—to give such warnings against idolatry, and such declarations of the judgments against blaspheming persecutors, as were most fitting in the days of Antiochus?

It is important not to confound the sentiments of others with some entirely different tone of thought: much harm may be done by treating a peculiar theory, however un-

tenable, as though it were mere rationalistic scepticism. I wish, therefore, to meet this theory, rather as a misconception of the character, inspiration, and authority of holy Scripture, than as counselled opposition to the revelation of God. I shall therefore first refer to the positive grounds of *fact* which disprove this theory, and then point out how such a scheme interferes with all true notions of Scripture inspiration.

Every point already proved, which shows that Daniel was used and known in and before Maccabean times, meets this theory as fully as that of the rejecters of Daniel altogether. The question, whether it was worthy of God to do any particular thing, calls for another inquiry; namely, whether He *has* so seen fit or not to do it. Thus, on grounds already stated, we may say that God did *not* see fit to give forth this portion of Scripture in Maccabean times.

But we have further proof in refutation of *this* theory. If we admit the book to possess any authority at all, then the writer was a *prophet*; as a *prophet* the Jews have ever owned him, and by the name of *prophet* does our Lord designate him. On this theory, then (which professes to admit the authority of Scripture), a prophet he certainly was. *But in the Maccabean days there was no prophet at all.* When Judas Maccabæus purged the Temple from the pollutions of Antiochus (B.C. 165), and removed the idol which had been erected on the altar, “they took counsel concerning the altar of burnt-offering which had been polluted, what they should do with it. And they determined, with good counsel, to pull it down, lest it should be a reproach unto them, because the Gentiles had defiled it: and they pulled down the altar, and laid up the stones in the mountain of the

house, in a fitting place, *until there should be a prophet* to answer the question concerning them" (1 Mac. iv. 44-46). Twenty-two years later (B. C. 143), when Simon, the last survivor of the sons of Mattathias, was the chief of the Jewish people, "it pleased the Jews, and the priests, that Simon should be leader and high-priest for ever, *until there should arise a faithful prophet*" (1 Mac. xiv. 41). Thus certain is it that the Maccabean age knew of no prophet. Nor had there been one for a long time: "There was great tribulation in Israel, such as was not *from the time that no prophet appeared amongst them*" (1 Mac. ix. 27).

In support of this theory, it has been said that no state or kingdom could be the subject of a prophecy, unless it was actually existent when the prediction was delivered. With this supposed canon another has been conjoined, that we ought never to extend the contents of a prophecy beyond the horizon of the prophet himself.

These canons would require *proof*; and, until such proof were given, they never could be the basis of legitimate argument:—one assumption can never strengthen another. But these canons can be distinctly met *by Scripture*, which is on *this* theory admissible in proof without discussion. Now, the New Testament tells us, as well as the Old, that prophets of God spoke and wrote, not in their own name, or by their own authority, but as the messengers of the Most High. "Thus saith *the Lord*," was the principle of their communications. Prophecy comes then from God, who "calleth things that are not as though they were," who "seeth the end from the beginning"; and we have not to think of the scope of observation before the prophet's eye, but of the extent of God's prescience, unbounded like Himself. He told Abraham, when He showed him the stars of heaven, "So

shall thy seed be," though as yet he had no child: *He* anticipatively stated what should be the history of that nation, which should spring from Abraham, before he had even a son. He also declared that a nation should descend from Ishmael; and He enabled his servant Isaac to prophesy of the future history of the nations of Edom and Israel. Thus, even in the early days of prophecy, it had to do with nations as yet non-existent.

The prophet's own *horizon* had little or nothing to do with the subjects of his predictions: whoever admits Daniel to have any authenticity whatever, might see this; for he again and again gives predictions, which he says that he did not understand. The measure of their prophetic scope was not that of their personal knowledge, but of the mind of the Holy Ghost Himself, by whom they were moved.

The book of Daniel professes to be written by a prophet in Babylon; how, then, can this profession be reconciled with a theory which represents it as written by a Maccabean prophet,—not an impostor of that age, but a real messenger of God?

The mode in which this difficulty is avoided, shows the entire want of an appreciation of the reality of Scripture inspiration, to which I referred above. It seems to be thought by those who hold such theories, that a prophet or other writer of Scripture had a kind of general *commission to write*; but that the form of what he wrote,—the clothing of the thoughts which he had to communicate,—was left wholly to his own judgment. And thus the name of *Daniel*, and the Babylonian and Medo-Persian circumstances in this book, are regarded as mere *drapery*, used for a purpose;—just like the figures in a parable. But what in this book resembles a parable? If

there be aught, it is the symbolic visions, first shown and then interpreted; but to compare the narrations of this book to *parables* is wholly beside the mark. This book is as little a parable as the miracles and teaching of St. John's Gospel. No doubt that in Maccabean times this book was very valuable in sustaining the faithful Jew to resist idolatry (the dying words of Mattathias show this),—but its force lay in its *truth*. It may be said, indeed, that the occurrences did take place as narrated, but that they were not *written* till the Maccabean age; but nothing of any kind is gained by this complicated theory: it would only suppose a mystic re-inspiring of another prophet (and that in an age when there were none) with what had been revealed to an actual prophet some ages before, and which that actual prophet says that *he wrote*.

It is not thus that Scripture teaches. The word of God came from Him, as pure and absolute truth; and it possesses such plenary authority as we find ascribed in the New Testament to the Old. “The Scripture cannot be broken,” and “the Holy Ghost *saith*,” are our sure principles of guidance in understanding *how* the word of God is addressed to us. This could not be if a writer of Scripture received only some *general* instruction from God, and in all other things employed merely his own ability and skill. This would admit of mistake and misstatement in all minor points.

“All Scripture is given by inspiration of God,* and is

* To some, who are aware that much controversy has been carried on over this text, it may seem as if I were *assuming* the English version to be correct. I do so assume, because the words will really bear no other rendering, without violence to both sense and construction.

The other rendering proposed, which was defended by the late Dr. Pye Smith, was,—“Every writing, divinely inspired, [is] also profitable”; it

profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works" (2 Tim.

was thus that he avoided the difficulty which this text presented to the theory which he maintained during one part of his life, in opposition to the authority of the book of Canticles. This text, as commonly understood, must include all Scripture, Jewish or Christian, as given by inspiration of God; and thus it precludes *our* forming a judgment, whether a writing be inspired or not, from what *we* may think as to its utility.

In the first place, I remark that γραφή has a technical or appropriated meaning, so that it cannot be rendered by merely "writing"; it means *Scripture*, just as we use the word in the definite sense of *holy Scripture*, and not merely something written. To make this appropriated sense of γραφή yet more certain here, ιερὰ γράμματα have been mentioned immediately before. If it be asked why γραφή has not the article here, one reason may be that, if it had, it *might* be supposed that it limited the sense to the ιερὰ γράμματα of the preceding verse, which were only the *Old Testament*; whereas the assertion is here more general, πᾶσα γραφή *all Scripture*. (See also 2 Pet. i. 20, πᾶσα προφητεία γραφῆς.)

Why then, keeping *Scripture* in its appropriated sense in the translation, may it not be rendered "All Scripture that is divinely inspired is also useful"? I ask, does not this rendering imply that there is some *Scripture* which is not divinely inspired? Does not that idea immediately exclude the appropriated sense of the word? and who could need to be told that all divine Scripture is *useful*? These renderings give the word καὶ an emphatic, not a connective, meaning; and yet it is an emphasis which weakens the force of the sentence; and we may well ask, where καὶ can be found as emphatic in such a position? it would lay a stress on *useful*, and not on the important words which follow; as if we were to say, that it is *useful* for doctrine, etc. (though perhaps not *essential*).

We could not think it probable that an apostle would solemnly bring forward a statement so meagre; and surely we might ask for some Greek authority for taking the words in so peculiar a manner. Dr. Pye Smith, indeed (with whom, while living, I discussed this verse, in print, bringing forward the principal points now advanced), said that he believed that no phrase, exactly similar, could be found, and thus he alleged no authority, scriptural or classical.

But a similar passage, in form and construction, is found, and that in the New Testament itself. The Holy Ghost has thus vindicated his own use of words. The two passages may thus be looked at together:—

2 Tim. iii. 16, Πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος, κ.τ.λ.

Heb. iv. 13, Πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ.

If, then, the proposed rendering of the passage in 2 Tim. were correct, then that in Heb. iv. must be translated, "Now all naked things are ALSO open to the eyes of Him with whom we have to do." Would not this

iii. 16, 17). This declaration of an apostle, who was so authoritative a teacher of the Church, that he could say, "If any man judge himself to be a prophet or spiritual,

rendering refute itself? Instead of the passage speaking of the all-searching character of the eye of God, it would limit Him to the beholding of naked things,—those, in fact, which are equally exposed to the sight of man.

Also, in 1 Tim. iv. 4, Πάν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, could not be rendered "Every good creature of God is ALSO nothing to be rejected."

Efforts have been made to press the Vulgate into the defence of the above rendering of 2 Tim. iii. 16; the common Clementine Vulgate does, indeed, insert *est* after *utilis*, and it also omits the καὶ: this last point would aid *that rendering* greatly, for it would give it a better sense. Omnis Scriptura divinitus inspirata utilis est ad docendum. All Scripture that is divinely inspired is useful for instruction. There are, however, no critical testimonies which could sanction such an omission of the καὶ; and even the Vulgate itself, in the oldest and best copies (e.g. the Codex Amiatinus), reads exactly like the Greek, Omnis Scriptura divinitus inspirata ET utilis ad docendum. (The MS. reads *thus*, and not with the words *transposed*, as in Tischendorf's edition of its text.)

Thus futile are the attempts to set aside the common rendering and acceptance of this verse. I called it, thirteen years ago, "much mis-spent labour and false criticism," and so I advisedly call it still. De Wette, whose predilections would not have led him to translate so as to uphold Scripture authority too strongly (though he learned in his last years "that Jesus Christ and Him crucified was his only hope"), rendered the verse, "Jegliche [heilige] Schrift ist Gott-begeistert und nütz zur Lehre," u.s.w. "Every [holy] writing (or Scripture) is God-inspired, and useful for instruction," etc. This, as to the main points, such as the force and use of καὶ, supports the true bearing of the passage.

Since writing the above, I have looked at the fourth edition of Dr. Pye Smith's "Scripture Testimony," where he notices the passage, Heb. iv. 13 (which had been pointed out as perfectly parallel to 2 Tim. iii. 16), only by saying that "the intervention of δὲ is an index to the subject on the one hand, and the predicate on the other";—a remark which has no bearing whatever on the construction, which is *not* indicated by δὲ, but by the force of the whole expression. Dr. Pye Smith adds, in a note, that a friend has pointed out to him a dissertation of Galen, entitled, "Ὅτι ἄριστος ἰατρός καὶ φιλοσοφός. "A closer parallel (he says) to our passage we can scarcely expect to find in the whole compass of Greek literature. Of its construction, it is impossible to doubt. It is, 'That an accomplished physician is also a philosopher.' But if it were rendered in the way which I am compelled to protest against, as applied to the words of the apostle, it would come out thus, 'That an accomplished man is a physician and a philosopher.'"—I only reply, that the sentences are *not* parallel; to make them *seem* to be such, the words of Galen must be transposed thus, Ὅτι ἰατρός

let him acknowledge that the things which I write unto you are the commandments of the Lord," is our sufficient warrant for maintaining Scripture inspiration as a true doctrine in all its fulness.

"*All* Scripture is divinely inspired": this is spoken in immediate connection with those holy Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus; and this is enough to cause us to reject every theory which would invalidate its paramount claim.

"But (it may be asked) what *theory* of inspiration do you maintain?" I answer, *None*: I consider inspiration to be fact, not a theory;—a fact which makes holy Scripture to be what it is,—the *word of God* (so termed by our Lord Himself, Mark vii. 13), and not the word of man.

The inspiration of the writers of Scripture was that power exercised over them by the Holy Ghost, which caused the things which they wrote to be of absolute authority. It might or might not be accompanied by *revelation* of facts, or of principles of truth previously unknown; but, in either case, inspiration was equally needed; for else how could a man, however holy or wise, write *authoritatively*? and how could he rightly know what would be a record for the profit of God's people in all ages?

"Verbal inspiration," or the contrary, has often been discussed; some would confine the notion to the *general thoughts*, while others would limit it yet more, applying it only to the *subject-matter*. It is probable that the expression, "verbal inspiration," would never have been

ἄριστος καὶ φιλοσοφός, and then the rendering would be, "That a physician is a very excellent person and a philosopher." Dr. Pye Smith seems to have wholly overlooked the force of καὶ as standing between the two adjectives; otherwise he could never have thought the words in Galen parallel.

used, had not laxity of thought set itself against the plenary character of inspiration; and thus, when a question was raised as to inspiration of *ideas* or of *words*, the latter opinion was upheld, because the inspiration of the whole includes, of necessity, the inspiration of the parts of that whole, and words are the *only* medium by which ideas are set forth to us.

If this were *not* the case, how could we use Scripture for argument on any subject? Should we not always be in doubt about the *words*, and whether they could be implicitly relied on? Those, however, who believe the Bible at all, even if holding what are called "*theories of inspiration*," use it in preaching, in teaching, or in controversy, exactly in accordance with what is meant by plenary verbal inspiration. Thus, the late American Professor, Moses Stuart, in his "Defence of the Old Testament Canon" (Sect. xix), although an opposer of *verbal* inspiration, argues thus against the rash presumption shown by Professor Norton, in his book called the "Genuineness of the Gospels." He says:—"What shall we say, then? What can we say less than what the Saviour Himself said to the Jews? 'Had ye believed Moses, ye would have believed me: for he wrote of me. *But if ye believe not his WRITINGS, how shall ye believe my words?*' (John v. 46, 47). The expedient to which Mr. Norton resorts, in substituting *spoke* for wrote, and *words* for writings, is one which shows the desperate nature of the cause which he is labouring to defend. On this ground no declaration of Scripture, anywhere, in any passage, on any subject, is exempt from arbitrary alteration, at the will and pleasure of every reader. Of course, the Scripture is not the rule of our faith, but our faith is the rule of Scripture."

This argument of Moses Stuart's is good and sound;—but observe that it all turns on the fact that the *words* “writings” and “wrote” were really authoritative: that is to say, that the evangelist really wrote the *words*, as well as expressed the *ideas*, which the Holy Ghost *intended* that he should write.

As so, too, much as Dr. Pye Smith opposed verbal inspiration in his discussion of theories, yet when arguing for Christian doctrine against Socinian error, he upheld the force of words, as fully as if his theoretic opinions had been just the contrary. Thus he argues on Gen. i. 26, “Let *us* make man in our image,” making all to depend on *verbal exactness*; and again and again does he reprobate the mode in which Scripture had been set aside by those who argued against its verbal force.

And thus in all legitimate discussion as to what the writers of Scripture meant, and what the doctrines are which God has taught in his word. The insertion or non-insertion of the article, the order of words (on which grammatical construction so often turns) and all minutiae of language, are relied on rightly, as exhibiting the *meaning* of the apostles and prophets: and this is done quite as much by those who oppose what *they* call “verbal inspiration,” as by those who maintain that inspiration extends to all points and parts.

And thus do we find the Old Testament constantly used in the New: the *words* are rested on as supplying data for argument. It would be useless to *multiply* instances of this, because it is clear on the very face in almost every place in the New Testament where the Old is quoted. The following, however, may serve as instances:—“There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all

that call upon Him: for, WHOSOEVER *shall call upon the name of the Lord shall be saved*" (Rom. x. 12, 13). Here the apostle rests so fully on the words of the quotation from Joel ii. 32, that he authoritatively expounds *whosoever* to include all, whether Jews or Gentiles, who thus call on the Lord Jesus. Take, also, the contrasts in Gal. iii. 11, 12, where the *words* of the citations are rested on almost severally: "But that no man is justified by the law in the sight of God, it is evident: for, *the just shall live by FAITH* (Hab. ii. 4). And the law is not of faith; but, *The man that DOETH them shall live in them* (Lev. xviii. 5)." So in Heb. viii. 13, "In that he saith, *a NEW covenant*, he hath made the first *old*." Thus, the one word "new" in Jeremiah (which might easily be passed by as a mere epithet), is the proof relied on that the former covenant had been antiquated. "Now, that *which* decayeth and waxeth old is ready to vanish away." In a similar manner might the Old Testament citations, in general, be analysed so as to show their verbal force.

It is asked, "Are we to suppose that Scripture was dictated, word by word, to the inspired writers?" This is merely an absurd representation of the notion of inspiration, such as has been termed mechanical. The Spirit of God used his servants so that they spake or wrote, moved by Him. He who could use their *hands* to write, could first inform their *minds*, so as to employ them altogether in the authorship of Scripture. Just as they were inspired to write in languages which they knew, so might their mental powers be employed; and they wrote in such a manner, as was (so to speak) in accordance with the idiosyncrasy of each. We see quite enough difference of style; and whose is more marked than that of David? and yet he said, "The Spirit of the

Lord *spake by me*, and his word was in my tongue" (2 Sam. xxiii. 2).

We know full well that any *law*, even though but human, must be understood according to the force of the words, which are rightly regarded as the exponents of ideas : so, too, the law of God engraven on stones ; for the words were there written by the finger of God. The authority of all the Scripture, though written through men, is as much from God as was the law. This is what is contended for, when "verbal inspiration" is maintained.

The *fact* of inspiration, which we have to uphold, irrespective of all *theory*, is, that it is *plenary* in its character, so that the *ideas* are from God, though written by men, that the phraseology in which the ideas are clothed is precisely what He *intended* it should be, and that the words, as written by his inspired servants, may be rested on as fully as being the exponents of his mind and of the ideas which He wished to convey, as those of a mere human author are of *his own* sentiments.

This is not at all invalidated by the character of the contents of Scripture : in many parts it is simply an inspired *record*, so that the objection falls to the ground which some have raised by asking whether the persons, whose speeches are recorded in Scripture, were all of them inspired. Surely not: but the *record* of what was said by idolaters, or other wicked men, or by Satan, is as much inspired as is the *record* of the words of God Himself. The record of the words of Peter, when he denied his Lord, is as much inspired as the record of his confession, "Thou art the Christ, the Son of the living God." And thus documents are inserted in Scripture (such as the decrees of the Persian kings), not as making

them what they were not before, but simply as an authoritative record which God has seen fit thus to preserve. Thus, in Daniel, the fourth chapter is a decree of Nebuchadnezzar, introduced by the prophet.

And as to citations in the New Testament from the Old, which are not unfrequently given in the rendering of the LXX., though often defective and imperfect, so far from their invalidating inspiration in its fullest sense, they do nothing of the kind on any supposition which admits that the inspired writers of the New Testament wrote what the Holy Ghost intended that they should write: thus they use the LXX., even when not perfectly exact, because it was sufficiently accurate for the matter in hand. This is the kind of honour which God has seen fit to put on an honestly-made version of his word.

The opponents of "verbal inspiration" have often stated a theory on the subject, and then demolished it,—such theory being utterly opposed to the real opinions of those who maintain the absolute inspiration of Scripture. Thus, there has been much fighting with shadows, while the impression on by-standers has been, that the actuality of inspiration and its plenary character have been, in part at least, set aside.

Dr. Pye Smith says, "The divine influence on the mind of the inspired writer would as certainly guide his judgment and his faculty of expression to the selection of the *best* and *most suitable* terms and phrases, as if the words were dictated to a mere amanuensis" (Scr. Test. vol. i., p. 62). This is very much the opinion of those who hold (what Dr. Smith rejected and condemned) "verbal inspiration"; for "dictation to an amanuensis" is not *their* idea; and "the selection of the *most suitable* terms" is the very point which they uphold. This is

almost a concession, on Dr. Smith's part, of the whole question: for of what do *terms* and *phrases* consist, but of *words*? and how can the ideas of a writer be known, except *ex vi terminorum*, from the force of the terms (i.e. verbal expressions) used?*

All, I suppose, who acknowledge divine inspiration at all, believe that, *in many cases*, the writer of Scripture was not competent to choose words for himself. We *know* that the prophets often did not understand the predictions they delivered. In such cases it could not be supposed that they were inspired to select the fittest terms, but they used the fittest terms, though they understood them not, because the Spirit of God gave them the terms. In the prophecy of Caiaphas (John xi.), we find him using words from the Holy Ghost, which he did not comprehend as to their full import: we should thus limit

* Some have blamed the upholders of "verbal inspiration" for having expressed themselves *strongly* on the subject. Where, however, the importance of any point is strongly *felt*, the expression will often be strong also. All harshness, however, is to be deprecated, as being but little subservient to the cause of truth. But, have the impugners of "verbal inspiration" never used strong language? Dr. Henderson, in a passage quoted approvingly by Dr. Pye Smith (Ser. Test. v. i., p. 68), after giving an absurd description of the doctrine, as if it were maintained that of discourses, etc., each account was *verbally exact and COMPLETE*, speaks thus: "If the whole was composed as the result of direct verbal infusion, and the formulas are to be understood in the restricted sense in which they are interpreted by those who take this view of inspiration, *we must inevitably abandon the consistency and TRUTH of the documents altogether*. To maintain that the Holy Spirit might immediately inspire the different wordings, and yet declare that they are verbally the original communications, is worse than trifling: *it is to turn the truth of God into a lie*, to expose it to the scoff of the infidel, and to cast a stumbling-block in the way of the honest inquirer."

This mode of argumentation seems but little calculated to uphold the authority of Scripture. "How (I ask) can the maintenance of the belief that the Scripture, in all its parts, was given forth by the Spirit of Truth, lead to the abandonment of the *truth* of the documents altogether?" Can solemn consequences be legitimately drawn from a confused description of the opinions of others?

the notion of inspiration greatly, if we imagined that *in all cases* the mind of the person was primarily informed. This seems to have been specially a mark of the inspiration of the apostles, as the constituted legislators of Christ's Church.

In speaking of *verbal inspiration*, I wish it to be understood that it is the *thing*, and not the *expression*, which I would maintain: the expression has been represented as if it implied some mere mechanical operation; while the *thing* really is that "all Scripture is given by inspiration of God," so that everything in it, narratives, prophecies, citations, are such as He saw fit to be there; and the whole,—ideas, phrases, expressions and words,—was given forth exactly as was according to his mind and will.

It would be needless, in connection with this subject, to refer to the *various readings* existing in copies of the Scriptures, as well as in other ancient writings, were it not that their existence has been supposed (e.g. by Drs. Pye Smith and Henderson) to invalidate the notion of plenary inspiration. Nothing but confusion of thought could lead to such a conclusion: the *present condition* of the text of any ancient author is no ground for concluding that he did not originally write just what he intended; it is only a reason why we should use all critical diligence to learn, on grounds of evidence, what were the words and phrases which he actually wrote.

I have spoken of "theories of inspiration" which some have maintained; some of these profess to define the *kind* and *degree* of inspiration needed and possessed by the sacred writers for the different things which they wrote! This has arisen, in part at least, from confounding *revelation* with inspiration: the latter of these may be accompanied by revelation or not, but inspiration is as

much needed for writing known doctrines or facts authoritatively, as for the communication of new truth.

Of late, however, the expression "theory of inspiration" has taken a wider range: it is now used to signify theories which exclude all *real* inspiration whatever from the Scripture. And thus, when the importance of upholding the *authority* of Scripture is asserted, it is met by a theory which sets that authority, as an objective truth, wholly aside: and when an endeavour is made to show the untenableness of such opinions, and their opposition to the doctrine of Scripture inspiration, it is said that their maintainers are harshly condemned only for holding "a different theory" of inspiration from those who uphold the plenary authority of God in his word.

Few things render the discussion of a point more difficult than for an innovator to use accustomed terms in new senses, and that without plainly avowing that he does so. Thus, when "inspiration" is used in a new meaning, its reality is utterly set aside, although it is not immediately apparent, from the word being retained as a cloak for new and perverse opinions. "A different theory of inspiration" is a singular manner of speaking of a mode of excluding the Holy Ghost from the authorship of his own Scripture.

In a similar manner we might say, that those who followed Absalom merely held "a different theory" on the subject of their allegiance to king David, from that of those who accompanied him beyond Jordan.

But how far do these "different theories of inspiration" diverge? Do they recognise the *fact* at least of inspiration as taught us by prophets and apostles? Far from it: we are told of theories of the subject, which suppose that the writers of Scripture may have made

mistakes in points of fact; and then again we hear that if any of us now were as holy as the apostles, we might write Scripture quite as authoritatively; that the Spirit of God is given to believers now *in the same manner* as to the writers of Scripture; as though the distinction were not clear between his dwelling in us and his having *inspired* some for the purpose of communicating that truth which the Church would need in all ages. Is not this excluding *inspiration* altogether, and substituting some other not very intelligible notion in its stead?

What absolute connection is there between personal holiness and supernatural ability to write Scripture? Because the inspired servants of God were holy, are we irrationally to argue that a sufficient measure of holiness will make a man inspired? Such thoughts show that Scripture has not been rightly regarded as *from God*, that it does not come from the will of man (even though renewed by divine grace), but that it was written by the direct operation of the Holy Ghost, put forth for that very purpose,—a thing entirely differing *in kind* from his ordinary workings.

A man's supposed mental fitness would not constitute him a legislator; unless he possessed the official authority he could decree nothing: just so as to the communication of *authoritative* teachings or records to the Church. Such theories do indeed lower the character of Scripture almost to the level of the writings of holy men in many ages; and that not merely in supposed results, but in the minds and the expressed tone of thought of those who propound them.

It is said, indeed, "Let it be borne in mind, that whatever theory of inspiration a man may hold, it does not disqualify him from being a Christian." A parallel state-

ment would be: Whatever theory of obedience to the laws a man may hold, it does not disqualify him from being a loyal and peaceable subject and citizen. Thus, then, the followers of Absalom, of Sheba, or of Adonijah, were not disqualified from being esteemed dutiful subjects of king David. It is not for me to define how far Christians may, in mind and theory, wander astray from their allegiance to Christ, their Lord and King; but this is certain, that theories which would so depreciate the authority of human laws would not be borne with in any well-ordered state. If then we are not to condemn such theories when applied to the Scripture of God inspired by the Holy Ghost, what *real* apprehension can we have of the authority of Christ and his apostles? What real value can there be for that gospel which declares to us God's terms of salvation through faith in the blood of a crucified Redeemer? Let theoretical confusion of mind be met with all gentleness; but how can we lead others to regard Scripture as *inspired*, if we concede that the term *inspiration* will apply to the modern notions which exclude from it all objective reality? I know that statements of the *importance* of the subject are deprecated, as if they were uncharitable in the extreme: thus it is said on this subject, "Shall we disgrace our common Christianity by taking now to persecution by the pen?"—the persecution in question being nothing but explaining the true tendency and bearing of "the theories of inspiration" which their maintainers *demand* the right of diffusing unchecked.

If it be intolerance to cleave to the truth of God, then let us be intolerant. If it be bigotry to maintain that there is no development of divine truth, but that all is complete in holy Scripture (whether understood or not),

then let us be bigots. If it be narrowminded prejudice to deny that modern advance in science has superseded one point of Christian verity, then let us be obnoxious to these and even worse charges, rather than surrender the truth of God, rather than overlook that the true place of Christian love is to work by truth, and by upholding the plenary authority and inspiration of the word of God.

The consideration of this theory that owns the book of Daniel to be really a divine book, but written by a prophet in Maccabean times, has led into a kind of digression, needful, however, in order fully to meet the notion in question. For this opinion could only be received by one whose views of the fact of inspiration were either wholly indefinite or else in accordance with some very lax theory, or by one who had never considered the bearing of Scripture inspiration on the question,—the point really being whether a book could be written by a prophet in the days of Antiochus, such prophet professing to live and write many ages before, under Nebuchadnezzar and his successors.

Apply the *fact* of Scripture inspiration to the theory in question, and it vanishes; for if Daniel be an inspired book, then its statements must be received as pure truth—the very expression of the mind and will of God who cannot lie, who gave forth his Scripture through holy men who spake as they were moved by the Holy Ghost.

Thus, we find the untenableness of this theory evinced not merely by the historic facts of the case, but also by the very character of what holy Scripture is;—which could not, because it is inspired, deal in such misleading fictions as this theory supposes.

Thus, then, I have considered the theories and modes of argumentation by which some have sought to set aside the plain and unequivocal testimony of Christ in favour of the book of Daniel; the whole investigation has shown that the objections are *per se* untenable, so that they must be regarded as futile, even on their own grounds, and as mere imaginary difficulties, when set in contrast with the authoritative warrant of Christ in the New Testament.

It will be seen that the greater part of this investigation has been occasioned by a statement of the points of fact which meet the arguments of objectors;* I do not consider such statements to be without their use, although the *highest ground* of Christ's authority is at last the sure basis of truth to which we return. Let it not, then, be supposed by any that I give up this ground of divine authorisation because I discuss particular points that have been raised. Whatever rests on the authority of Scripture may be known by the Christian as being uncon-

* I have given the *detail* of objections so far as appeared needful or desirable: the reader will (if he wishes it) find them treated at great length, and with much minuteness of dissection, in Prof. Hengstenberg's "Genuineness of Daniel" (translated by B. P. Pratten; T. and T. Clark, Edinburgh, 1847). To speak of them in such detail was no part of my object: I had to establish the authenticity of Daniel as a *primary* point, and not merely to discuss the theories of objectors, and to dwell on the *history* of opposition to the book. Thus I pass by *entirely* the counter-arguments drawn from doctrinal considerations, as they have nothing to do with the question of definite proof. I have sought to state and meet all counter-arguments drawn from points of *fact*,—for these, and these alone, present us with something tangible. I have not thought it needful to give the *names* of objectors; their arguments may stand for what they are worth in themselves. I have taken care not to state objections which have not been actually brought forward, whether I have myself read the books *through* or not, in which they are contained. "On m'a demandé si j'ai lu moi-même tous les livres que j'ai cités. J'ai répondu que non. Certainement il aurait fallu que j'eusse passé une grande partie de ma vie à lire de très mauvais livres."—*Pascal*.

querable truth; so that he need not fear the force of the arguments of cavillers, if he can meet them with the word of God. The refutation of the theories and objections of which I have spoken, may tend to show the sufficiency of holy Scripture for the purposes for which it was given forth, since absolute truth concerning this book of Daniel is taught us by the New Testament, even though objections are raised. Let the authority of the revelation of God in the New Testament be first rendered void, and then, but not till then, will such questions rest merely on human testimony.

Whoever really, through God's grace, apprehends the value of holy Scripture,* possesses a basis of certain truth,

* The student of holy Scripture will repeatedly find that theories which seek to invalidate parts of the Old Testament are set aside by the plain authority of the New.

Thus, many have chosen to deny that Isa. chap. xl. to lxvi. were really written by that prophet: they have alleged that these twenty-seven chapters are more recent by some centuries. But if we turn to the New Testament, we find *this part* of the book quoted repeatedly BY NAME. Isa. xl. 3, is so cited in Mat. iii. 3, Mark i. 2, 3 (in critical texts), Lu. iii. 4, etc., and Jno. i. 23. Isa. liii. 4, is quoted in Mat. viii. 17; and in Acts viii. 23, etc., the chapter is distinctly mentioned as the writing of *Isaiah*; so also Jno. xii. 38, and Rom. x. 16. In Luke iv. 17, we learn that Isa. lx. belongs really to that prophet. In Rom. x. 20, Isa. lxv. 1, 2, is similarly quoted. These distinct statements of the New Testament are of course decisive to him who learns simply from the word of God.

And so, too, as to the Pentateuch, which some affirm not to have been written by Moses, but to belong to a later age. Our Lord, however, speaks distinctly of Moses' *writings* in Jno. v. 46; He mentions the Law as given through him, Jno. vii. 19, etc., Luke xxiv. 44, and He makes specific use of the Pentateuch as the work of Moses, in Mat. viii. 4, xix. 8, Mark i. 44, vii. 10, x. 3, Luke v. 14. So, too, Peter in Acts iii. 22, and Paul in Rom. x. 5, 19. All this is *besides* the passages in which "the Law of Moses" is simply spoken of, and the many places where the Pentateuch is quoted without the express mention of Moses' name. In Mark xii. 26, and the parallel place, Luke xx. 37, there is a peculiar confirmation of the fact that Moses was the author of the Pentateuch. In Luke our Lord says, "Now that the dead are raised, even *Moses showed* at the bush, when he calleth the Lord the God of Abraham," etc. In Mark the place is quoted in its

to the security of which nothing can add. Thus does the illiterate peasant, whose soul has been led by God's spirit to receive the gospel of Christ, and who knows that the Old and New Testaments are the record of the Holy Ghost, stand on a vantage-ground from which many an erudite scholar, wise in all the wisdom of this world, might strive in vain to dislodge him. He might be tried and pained by the assertions which he had to hear; he might have difficulties set before him which in their detail he could not answer; but none of these things would really shake his confidence if rightly placed.

To remove such difficulties, and to invalidate such assertions, has been my purpose in that part of these remarks which treats of theories and objections.

Thus, we possess absolute grounds for receiving the book of Daniel as being the genuine work of that prophet, and for regarding its contents as being authentic prophecies and histories. Both points are proved on the authority of Christ and his apostles in the New Testament.

It will be seen that I do not take a merely apologetic ground of defence. I did not design merely to show the futility of objectors, and so leave the subject; but I

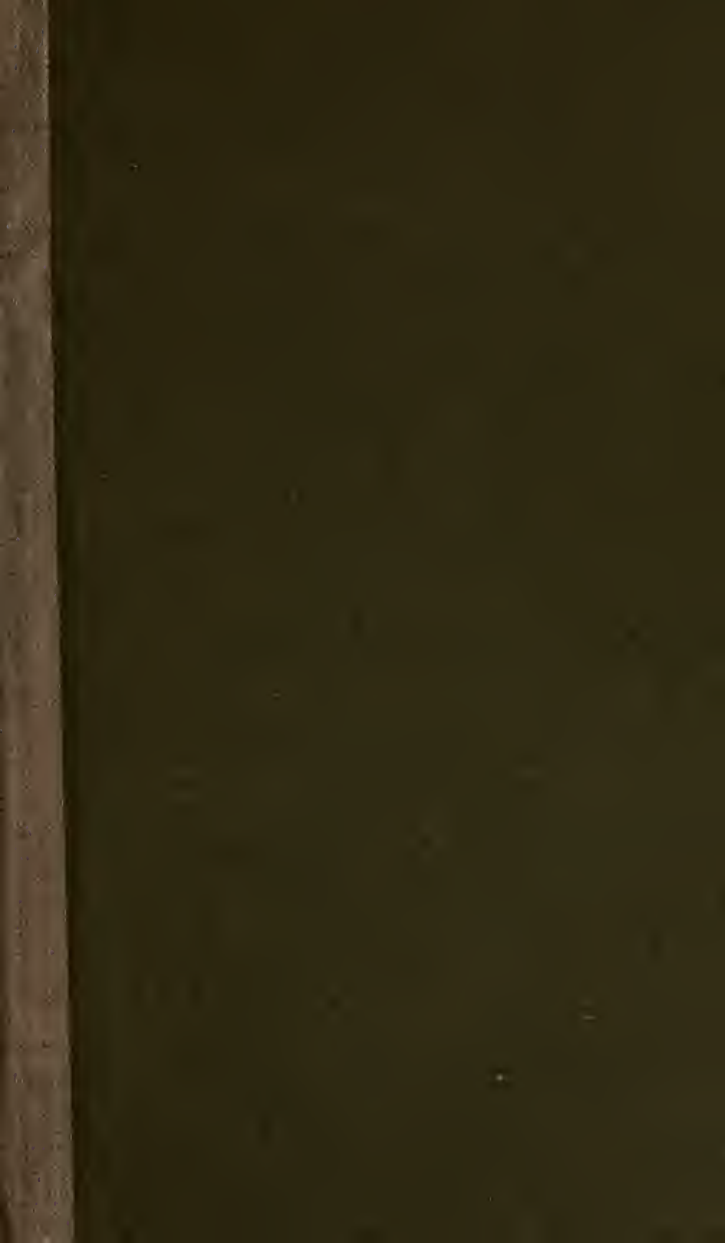
Old Testament form, and cited from "the book of Moses," "I am the God of Abraham," etc. How, then, did *Moses* show this, when *God* was the speaker?—By his being the *writer* of the book in which this declaration of God is recorded.

Thus will a simple reception and confiding use of the New Testament be the safeguard to the Christian, whose learning goes not beyond the Bible, against the false theories with which spurious criticism would obscure and mutilate the Old. Thus will he be able at once to deny that difficulties which human learning would bring forward *can* invalidate *facts* which have the sanction of Christ and his apostles.

wished to establish the authority of this book on independent grounds, and not merely negatively;—that is, by meeting and answering objectors. The books of holy Scripture are to Christians the charters of their privileges, the title-deeds of that inheritance, the price of which was the blood of the Son of God: therefore, it is not for us to defend them by merely refuting the objectors with whom we may have to do at any given time, but we have to take such grounds as shall uphold their absolute authority, as looked at in themselves, and not merely that which goes no farther than a disproof of certain objections. I now leave the subject, trusting that this defence may be of use in pointing out to some Christians the definite reasons why they receive Daniel as an authoritative book, and in enabling them to meet the assertions which (if correct) might, in some minds, weaken or invalidate its claim to be an integral part of the word of God.

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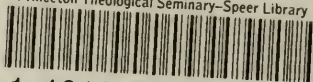
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